THE HINDOO PATRIOT

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TOWN.....11-8.
MOFUSSIL .....13-4.

THE WEEK.

MONDAY, 13TH OCTOBER.

THE EARL of Beaconsfield made a splendid oration at Aylesbury on the condition of agriculture and the agricultural population of Great Britain. He thus compared the fruits of agricultural labour in France under the peasant proprietory and the same in England under the English farming system:

In France we know, on the highest authority, the question of peasant proprietorship has been tried upon the greatest scale. There are, by the best accounts, in France, 5,000,000 of peasant proprietors who do not hold each more than six acres of land—that is, 30,000,000 acres. The experiment has been tried upon 30,000,000 acres, and what is the result of the experiment? You may refine and explain as you like, but what is the result of the experiment of these 5,000,000 of proprietors occupying a superficies of 30,000,000 acres compared with what our 5,00,000 farmers have done? Remember what you are trying this test on. France has a most fertile soil, while that of England is ungrateful. You are trying it when that fertile soil is managed by the most ingenious and thrifty nation in the world—a nation that can make something out of nothing (laughter); that displays in its management the greatest ability. But what is the result? It is that the production of England per acre is double that of France. The average of England is 28 bushels per acre, in France it is 14.

REFERRING to American competition His Lordship said that at this moment there is the greatest apprehension in the United States of competition with Canada. And what is the land system in the Dominion? His Lordship thus answered the question:

Now, it is a peculiar circumstance, but to be noted, that the Dominion of Canada is not in favour of peasant proprietorship. What the Dominion of Canada is anxious for is a great yeoman class. It has legislated with that purpose. Its legislation is now an influence for that purpose, and let us see what is their legislation. Every harvestman, every man of fair character who comes to Canada has a right to apply to the Government agent, to claim and to obtain what is called a quarter section of land. That quarter section of land consists of 160 acres; he receives those 160 acres on condition that at the end of three years he will reduce them to perfect cultivation and that in the interval he will raise a substantial and real building upon the land. At the end of those three years the Government inspector visits the allotment. If it is found that the farmer has fulfilled the conditions that he has completely cultivated the 160 acres and raised the necessary buildings, he is permitted to receive an equal quantity—that is to say, another quarter-section of 160 acres—on the payment of a dollar an acre; and no greater payment, even if the value of land in the interval had greatly increased. You will observe from the first moment that this is not a scheme of small peasant proprietors; it is not likely that a man will be able to reduce 320 acres to cultivation and put buildings on the land through his own efforts. He must begin and proceed with hired labour. What is hired labour in Canada? Hired labour is not less than hired labour in the United States. The rudest labourer will get 12s. a day, and a skilled labourer 16s. or 18s. The first thing that the new yeoman does—what I say I say on the highest authority—is to calculate the value of his freehold. The value of his free hold depends on the amount he has to pay those six years in hired labour, in buildings and the amount he paid for the last quarter-section; and at 4 per cent. he writes of interest. What is that but rent?

THE TIMES roundly censures Lord Beaconsfield for giving so much prominence to the coudition of agriculture in England and for maintaining silence on the Affghan disaster. The *Thunderer* says:

If Lord Beaconsfield supposes that the political situation can be materially affected by giving extraordinary prominence to a discussion of the land question and by refraining from any observations whatever on the Cabul disaster and its consequences, he is altogether in error. The farmers of Aylesbury are troubled in spirit by the misfortunes of their class, but even they cannot shut out from their thoughts the anxieties which have filled the national mind for nearly a fortnight We must all feel that the land question can wait, and that, in fact, it will ripen only in its own way and its own time. The Afghan difficulty will not and cannot wait. We have not pressed impatiently upon the Government for a hasty declaration of opinion while the public mind was in an excited state and the facts were imperfectly known. But after nearly a fortnight's reflection the Government must have determined, not indeed, upon the details of the policy to be persued, but upon its main principles. There can be no longer any reason for reticence. There is, we believe, considerable danger in protracting a mysterious and inexplicable silence. Are we to wait until the Lord Mayor's banquet before we have any authoritative declaration from the Ministry upon the subject which has so deeply stirred the country and which still absorbs its attention? The silence of the Government gives a loose rein to suggestions and speculations of all kinds, which would be checked at once if the opinion of Her Majesty's Ministers on the consequences of Sir Louis Cavagnari's murder were frankly stated. At such a crisis a Government ought not to seem to wait upon events and to give the impression that it may be swayed this way or that by supporters or opponents, or led on by its own subordinates. At such a time it is a delusion to suppose that reticence will be interpreted as indicating self-possession and resolve. The Government might do good service by firmly laying down once more the lines of a policy to which the country may remain faithful. It is disappointing to find that the Prime Minister, in the most elaborate speech he has made for many months past, deems it more important to pursue his economical controversy with Lord Hartington and to expatiate upon the unappreciated excellence of the Agriculture Holdings Act.

The outspokenness of the *Times* is significant.

THE FOLLOWING are the heads of enquiry entrusted to the Royal Commission on Agriculture in England:

"1, Condition of farms; 2, condition of farmers; 3, the labourer; 4, land laws; 5, land tenancy, 6, agricultural education; 7, condition of estates; 8, agricultural statistics to be furnished by the Board of Trade; 9, returns of imports and exports of agricultural produce to be furnished by the Customs; and, 10, importation of agricultural produce from foreign countries.

THE GERMAN MEDICAL CONGRESS at Eisenach has declared vivisection necessary in the interests of science in general and of medicine in particular.

TUESDAY, 14TH OCTOBER.

IT IS stated that a proclamation was made by beat of drum in the city of Agra that no coolies in future are to be impressed for the Front, but that all who wish to volunteer, will receive five rupees a month with food and a blanket as far as Peshawur, while beyond Peshawar, eight rupees a month, food and two suits of clothes will be given. We hope the Proclamation will be carried out by the underlings in the spirit in which it has been issued by Government.

THE FOLLOWING remarks of Mr. Ashburner, which occur in his speech introducing the new Khote Bill, have created great sensation in Bombay:

The fact is that under a despotic Government no man, whether jagirdar or ryot, had any rights whatever except what he could hold at the point of the sword or secure by intrigue with the Darbar officials. We know there were no Courts of Justice under Peiswas. It is very necessary to bear this fact in mind, for with our superstitious regard for constitutional forms we are apt to overlook this and to give an undue importance to rights which have no real existence except in the imagination of sedition mongers who wish to impose on the ignorant Ryots and make out that they are very hardly treated by the British Government.

Who are these "sedition-mongers?" Are the public associations, which labour for the protection of the rights of the people, "sedition-mongers"? It is this gratuitously intolerant spirit of our rulers which causes dissatisfaction.

MR. J. B. SMITH M.P. for Stockport is dead. He attained the ripe old age of 86 years. He was the first president of the Anti-Corn Law League, apd wrote the first leader in the *League* newspaper, which was founded in September, 1843. It was largely by his efforts that Mr. Cobden was induced to join the movement, and it was by the aid of his carefully-prepared statistics that many of Mr. Cobden's most brilliant successes were achieved. As a Free-trader, Mr. Smith contested Blackburn unsuccessfully in 1837, Dundee and Walsall in 1841. He entered the House of Commons as member for the Stirling Burghs in 1847. He did not seek re-election for that constituency; but, acceding to the solicitations of his friends, he became member for Stockport, which place he represented till the last general election in 1874, when he retired on account of his advancing years. In Parliament and in his contributions to the Press, which were numerous, he mainly devoted his attention to financial and commercial matters and to India and our Colonial Empire, strongly supporting Sir Arthur Cotton's views with respect to irrigation.

THE KULDJA TREATY has been concluded between Russia and China. IT provides that Russia shall surrender the northern part of Kuldja including the Chinese military *chaussee* and the town of Old Kuldja, and she retains the south of the province, the boundary running along the river Tekes, an affluent of the Ili, and comprising the Thian Shian passes leading to Kashgar. The evacuation will extend over three years; and China agrees to pay 5,000,000 roubles to Russia, of which 3,500,000 roubles are to be devoted to the payment of compensation to Russian subjects in the ceded territory. China is also to pay the expense of four Consular establishments; and the western Mongolian frontier is at the same time altered by ceding the upper course of the Irtish and Lake Zaisan to Russia. Russia, therefore, retains one-fifth of the Kuldja province, secures handsome compensation, and a useful rectification of frontier elsewhere. But this is not all, nor the most important part of the agreement. Russia obtains the right for her merchants to enter all the interior markets of China. But for the pressure of England and the pledge of her support, the Chinese would never have sought and would never have expected the yielding up of the province.

AT A MEETING of the Committee of the Midland International Arbitration, which was held at Birmingham, Councillor Whitely in the chair, it was determined that a memorial should be sent to the Secretary of State for India deploring the massacre of the British Envoy and suite, regretting the action of the Government in forcing a Mission upon an unwilling people, and deprecating any attempt to send another; protesting against the proposal to inflict vengeance on the people of Cabul, most of whom might be innocent of any act of violence; and condemning a policy that might lead to the annexation of the Afghan capital and country.

DR. BOCH OF LEIPSIC, in a recent paper, asserts that "the nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of confirmed coffee-drinkers are in a state of chronic derangement which reacts on the brain, producing fretful and lachrymose moods." So the teatotaller even is not above reproach.

IT IS STATED that Mr. Froude is to write the authorised Life of Mr. Carlyle. He has been collecting materials for a long time, but the work is not to be undertaken until after the philosopher's death.

WEDNESDAY, 15TH OCTOBER.

AT THE INTERNATIONAL CONGRESS of Physicians at Amsterdam Dr. Chervin, Paris, read a very interesting paper, "on stammering and how to cure it." Stammering, said the Paris *savant*, was simply "the rythm of respiration destroyed." Its cure required no more than three weeks' perseverance; patients should not speak at all, except when under tuition; during the second week they should speak slowly; and during the third week no restraint need be put on their vocal organs at all.

A ROYAL COMMISSION has been appointed, with Lord Carnarvon at its head, to inquire into the naval and military defences of the British Colonial possessions and their dependencies.

WE HAVE much pleasure in giving insertion to the following letter:

Sir,—A German gentleman who has travelled all over Europe, England and America, and has been some years in India previously, tells me that if the contracts for Public Works were put up for competition to American, English, European, and Indian Engineering firms, they would be done for a *third* of the present cost, saving in addition almost the entire Account's Branch. This could be done without the least hardship to the present staff of Engineers and Subs, many of whom, on account of their knowledge of the country, people and languages, would have to be made use of by the Contractors to superintend their work, and the remainder by Government to see that the Contractors did their work properly.

ANGLO-INDIAN,

Not a bad idea.

THE REPORT on the administration of the Opium Department inclusive of the operations of the Behar and Benares opium agencies during 1877-78, is not very satisfactory. The area actually cultivated was less than in the preceding year by 16 per cent. owing to the unpropitious character of the season. This was aggravated by a visitation of destructive insects, the result being that the outturn was decreased by no less than 37 per cent. The condition of the 1878-79 crop however promised more satisfactory results and there had been no recurrence of the visitation of insects.—*Press Commissioner.*

THE SECRETARY OF STATE has under consideration the question of rendering Indian Government publications more accessible to the public in England—*Ditto.*

THE TIMES OF INDIA'S London correspondent says that a committee, formed upon lines similar to those of the Afghan committee with which the late Lord Lawrence was identified, is being formed in the metropolis, for the purpose of holding a great public meeting to pronounce upon the foreign policy of the Government, especially with reference to the present crisis in Afghanistan; and care is being taken that the business shall not fall into the hands of professional wire-pullers, who so much discredited the original Afghan committee. Mr. Gladstone strikes the note in writing of the "dishonouring and destructive policy" of the Government, of which "we have had the latest, but I fear not the final, fruit in this horrible massacre at Cabul."

THE LONDON ECONOMIST has the following:

Amidst all the uncertainty which prevails as to the results of the massacre at Cabul, there is one point upon which no doubt can exist. By this fresh disturbance the financial plans of the Indian Government have been completely upset. If the policy of burdening India with the expense of the war be persisted in, a crushing deficit on this, and probably subsequent years, is inevitable. Serious financial embarrassments can only be avoided by the Imperial Government taking upon itself the burden of what is unquestionably an Imperial war, and although this is not the time to stop to count the cost of the military operations which circumstances have rendered inevitable, it is not too early to urge that the expense of them should be honestly dealt with.

But not only the prime cost of the war but the annual charges for the maintenance of the fruits of the war should in equity be borne by the Imperial Exchequer.

THURSDAY, 16TH OCTOBER.

A BANDA Correspondent says that fever is raging virulently all over the town. It has affected both the civil and military populations alike, and there is scarcely a house some members of which are not laid up with fever. Fortunately it is not of a fatal type and scarcely any deaths are reported. The Magistrate of the district is distributing liberally quinine and cinchona febrifuge.

M. FLAMMARION, a French Astronomer, has written an interesting paper entitled "Is the Moon nhabited?" He not only believes that this planet iontains living creatures, but trusts that it will be ossible to construct such a powerful telescope as po lead to a definite solution of the question.

t IT HAS become quite a fashion in Paris for parties of ladies and gentlemen after dinner or on their way to the Opera to stop at a studio and have their photographs taken by electric light. It is said that the Americans are the best patrons of night studios.

AN EGYPTIAN snail was received at the British Museum on March 25, 1846; it was gummed in the usual way. But after the expiration of four years the animal revived and was seen moving about!

WE ARE requested to mention that the Kuch Behar State has given a donation of Rs. 100 to the Native Improvement Society at Saidpore, Northern Bengal State Railway.

THE INDU-PRAKASH draws attention to the following extract from the London *Spectator*:

"The two public men of our day with most influence over the people—Mr. Gladstone and Lord Beaconsfield—are both comparatively poor men, leading simple lives, and utterly careless of that "visible opulence" which is supposed so greatly to impress the multitude. The Queen keeps less state than half her nobles and what little she does keep is not visible and she is reverenced by comparison with her Hanoverian predecessors to adoration. In France neither M. Grevy's nor M. Gambetta's plainness of life has in the least checked his rise; nor did the body of the people care one straw whether M. Thiers was or was not a rich man .....In Germany careers have been so confined to Sovereigns and the well-born that it is difficult to form a judgment but the marked economy and even meanness of the Hohenzollern dynasty have never diminished loyalty and no where are officials so poor or so deeply respected..... "Sustained stateliness" of life as Mr. Disraeli describes it attracts no doubt a small society in the eyes of which it forms an ideal and which thinks its own rank enhanced by the display of men who belong to it; but sustained wealth has little attraction for the body of the commonalty. The very rich on the continent rarely or never come to the top and in this country though the Duke of Westminister would make a very fair Eng ish President how many votes would he get."

The tendency in this country is in the same direction too. Mere wealth without intellect cannot maintain its ground.

THE NAWAB of Bhawalpore has made a grant of Rs. 10,000 to the Lahore Medical College on the following terms:—"The sum to maintain three scholarships; any recommendation by His Highness for intending scholar, if he is fit for admittance, to be always attended to by the College authorities; the successful student who has enjoyed the benefits of the scholarship to consent, if required, to serve the Bhawalpore State or in default to refund to the Nawab the whole of the money paid to him for his scholarship." The last condition is unprecedented. Does His Highness mean that the scholarships are to serve as an advance for service in his State? This is a novel way of attrac ing men to service.

THE BOMBAY REVIEW makes the following remarks upon the new Merchants Shipping Act:

If all the "hogged" and otherwise damaged British ships that, after condemnation, are sold to native owners, are to be withdrawn from the carrying trade its effect, in this port more especially will fall heavily upon a large class of the native mercantile community. In these seas, and with a leading wind a vessel may, with ordinary care be employed long after her fitness for a voyage to Europe. Many of them are employed in the timber trade for which purpose the nature of the damage done to them may not have rendered them unserviceable. It seems to us that if the Act shou'd have an especial reference to native owned shipping the majority of their square rigged vessels will at once have to be broken up.

We agree.

FRIDAY, 17TH OCTOBER.

WASTE NOT.—According to the calculations of Mr. G. T. C. Bartley an ounce of bread wasted daily in each household in England and Wales is equal to 25,000,000 quarters loaves, the produce of 30,000 acres of wheat, and enough to feast annually 1,000,000 people. An ounce of meat wasted is equal to 300,000 sheep.

WE ARE GLAD to learn that Dr. Sourendro Mohun Tagore has been elected an Honorary Member of the Ceylon Branch of the Royal Asiatic Society.

THE BOMBAY GAZETTE has received the following telegram: "The late Lieutenant Hamilton, killed at Cabul, has been gazetted to the Victoria Cross, to which he had previously been recommended. The Aberdeen University is to erect a memorial to Mr. Jenkyns, Sir Louis Cavagnari's Secretary."

IN RECOGNITION of the long and faithful services rendered to Government by Assistant Surgeon Brij Lal Ghose, of Lahore, a Bengali gentleman, who has long been resident at that station, His Excellency the Viceroy has conferred upon him the title of "Rai Bahadur," as a personal distinction.

COLONEL OLCOTT has received the following letter from the Hon'ble Edward Atkinson of America:

"If you can obtain light naptha, or gasoline in India, you may do good to the poor classes by leaching the kernel of cotton-seed with it. It removes all the oil which can then be separated from the naptha in a very pure state; next dry off the kernel with hot steam and you have a sweet and a very nutritious food. I suppose they have hulling-machines in India. The hulls make good paper. I expect to see our crop of cotton-seed worth half as much as the crop of cotton."

In view of the frequent occurrence of drought in this country the increase of the food-products is exceedingly desirable.

THE Cingalese have resolved to keep a memorial portrait of Sir John Budd Phear, late Chief Justice of Ceylon.

THE INDIAN MIRROR learns that the following names have been sent up by the Government of Bengal to the Government of India for nomination to the Civil Service under the new rules: Babu Bipin Behary Gupta, M. A., Babu Nunda Krishna Bose, M. A., Babu Nogendro Nath Pal Chowdhry, Babu Gopendra Krishna, M. A., Deputy Magistrate, Babu Umesh Chunder Buttobyal M. A., Deputy Magistrate, and Babu Shyamadhub Roy, Deputy Magistrate. Only two appointments will be made.

SEVERE THUNDER-STORMS with heavy rain are reported from the Berars, and it is to be feared that the crops have suffered.

THE INLAND and Foreign money order business will be transferred from the Treasury to the Post Office on 1st January ensuing.

SATURDAY, 18TH OCTOBER.

IT IS stated that the Spanish Government will propose to the Cortes to emancipate the slaves in Cuba from July, 1880, on condition of seven years' compulsory labour, but for which the slaves would receive wages.

THE MAHOMEDAN ASSOCIATION has resolved to submit, through the Government of India, to Her Majesty's Government, a memorial to direct Her Majesty's Consul at Pekin to remonstrate with the Chinese Government to change the sentence of punishment now in store for the children of the late Ameer Yakub Beg.

THE INDIAN HERALD states that a meeting of the native gentry was held at Cawnpore the other day at which it was resolved to "address a letter of sympathy to Lady Cavagnari, on the heavy loss she and the country have sustained in the untimely and cruel death of her husband." It was also resolved to address the Government "and suggest measures to meet the heavy expenses which are sure to be incurred in the present war."

IN BOMBAY, a certain eloquent Moolla, whose preaching used to attract a considerable number of hearers nearly every evening on the Esplanade, near the Money School, has been "requested" by the police authorities to give over open-air-preaching. Why? There ought to be one regulation for all street-preachers, whatever their denomination. If Christian Missionaries are allowed to preach, why not the Mahomedan Moolla?

THE PROGRESS of Gunny Bag manufactures during the past five years has been very considerable. The following are the total exports from Calcutta during the period, and also the declared values:—

Year.	Number.	Value Rs.
1874-75	7687617	2230194
1875-76	18695125	4307650
1876-77	32586261	6393618
1877-78	25023969	6947116
1878-79	43902269	10102973

The shipments of Gunny Cloth declare the same progressive movement in the manufacture. The figures are:—

Year.	Yards.	Value.
1874-75	.....	.....
1875-76	4660451	447492
1876 77	6018559	693812
1877-78	2864069	355190
1878-79	4586821	518056

Good luck for jute mills!

THE FOLLOWING statement shews the rate of wages paid to skilled mechanics in England, Belgium and New York:

	Belgium.			England			New York.					
Bricklayers'	£1	4	0	£1	12	6	£2	8	0	to	£3	0 0
Masons... ...	1	4	0	1	12	8	2	8	0	,,	3	12 0
Carpenters ,	1	1	8	1	13	0½	1	16	0	,,	2	8 0
Gasfitters ...	1	1	3	1	9	0½	2	0	0	,,	2	16 0
Painters .	0	16	10	1	9	0½	2	0	0	,,	3	4 0
Plasterers ...	1	1	6	1	12	5	2	0	0	,,	3	(0
Plumbers ...	1	4	0	1	11	11½	2	8	0	,,	3	12 0
Bk. smiths...	0	17	8	1	12	6	2	0	0	,,	2	16 0
Bakers	0	17	8	1	6	1	1	0	0	,,	1	12 0
Ct.makers ..	0	19	4	1	10	11	1	16	0	,,	2	12 0
Saddlers ...	0	19	4	1	7	4	2	8	0	,,	3	0 0
Tinsmiths ...	0	19	4	1	9	3	2	0	0	,,	2	16 0
Labourers ...	0	12	0	1	0	0	1	4	0	,,	1	16 0

So skilled labour is dearer in America.

WE ARE glad to see it stated that the charge of perjury against Mr. Cohen, one of the witnesses in the Gilbert case has been dismissed. What a commentary upon the judicial acumen of Mr. Toynbee!

THERE WERE 209 deaths in Calcutta during the week ending 11th October, of which 2 were from cholera, 85 from fever, 22 from bowel complaints, 11 from phthisis, 26 from tetanus and the rest from other causes. Nine children were still-born and four persons died from old age. Amongst non-Asiatic and mixed races the deaths were 11.

WE HAVE to acknowledge with thanks the receipt of the under-mentioned publications and periodicals:—1. Report on the Sanitary Administration of British Burmah for 1878. 2. Proceedings of the Asiatic Society of Bengal, No. VIII. for August 1879. 3. Dutta's Homœopathic Series in Bengali Nos. 15 16. 4. Annual Statement of the Sea-borne Trade and Navigation of the Bengal Presidency for 1878-79, Vol. I. 5. Report on the Dispensaries and Charitable Institutions of the North-Western Provinces and Oudh for 1878. 6. Annual Statement of the Trade and Navigation of British India Vol. II. No. 12, for 1879.

WE TAKE from the morning papers the following telegrams of the week:

London, October 11th.—Count Schouvaloff has returned to the Russian Embassy in London. The Secretary of State for India has adopted the Hunterian system of spelling. The Committee of the Geographical Society has been appointed to carry out the system throughout world. Sir Barrow Ellis and Dr. Hunter represent India. A prolongation of the Treaty of Commerce between France and England was signed yesterday. A telegram from Sir Garnet Wolseley announces the end of the Zulu War.

13th.—At a Conservative demonstration at Leigh Mr. Cross made a speech in which he said that the policy of the British Government remained unchanged. Government was unwilling to interfere in the internal affairs of Afghanistan but was desirous of securing to India the domination of that country. England had, for a long time been anxious to secure a concert of the European Powers respecting the execution of the Treaty of Berlin, and now all the Powers had given assurances that they desired its strict execution. He vigorously attacked the abuses of Turkish administration and denied the British Government desired to disturb the maintenance of the European peace. Russia, he said, was the disturbing element in the East.

14th.—The Duchess of Edinburgh has been confined prematurely of a stillborn child. Her Royal Highness is progressing favorably.

15t.—The *Standard* publishes a telegram stating that a defensive alliance between Germany and Austria has been signed.

16th.—Lord Hartington will visit Lord Derby at Knowsley on the occasion of his electoral visit to Lancashire. The *Daily News* regards this as evidence that Lord Derby has joined the Liberals. In consequence of the representations of the Great Powers, Greece has agreed to continue negotiations in reference to the frontier question. The South African Press express discontent at Sir Garnet Wolseley's settlement with Zululand.

Constantinople, October 13th.—The Sultan has disbanded ninety thousand of his regular troops.

Persia, October 13th.—M. Humberta, communist has been elected a councillor of the Paris Municipality.

Washington, October 15th.—The State elections have been carried by the Republicans by an increased majority in Ohio and Iowa.

The Hindoo Patriot

MONDAY, OCTOBER 20, 1879.

REFORM AND RETRENCHMENT.

XX.

MILITARY EXPENDITURE—HOME CHARGES.

MORE than once we have written on this subject, not only in these columns but also elsewhere. The following remarks are for the most part re

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produced from a paper which we wrote on the subject about a year and a half ago. Lord Canning was of opinion that the military expenditure, chargeable to the Indian revenues, should not ordinarily exceed 12½ millions sterling, and as this opinion was formed by his Lordship after passing through the fiery ordeal of the SepoyMutiny, it is entitled to great weight. The enormous military charges of the present day, *viz.*, £16,238,600 are attributed to the larger European force, which is now maintained,compared with that before the Sepoy Mutiny of 1857,—but this plea cannot be sustained. In the evidence before the Select Committee on the reorganization of the Indian Army, in the report of that Committee, and in subsequent reports on, and discussions, of that report, it was held, and with apparent truth, that the cost of a European force, consisting of line troops, would not much exceed, if it did at all exceed the cost of the same number of European troops engaged for local service. Remembering this, and the further fact that the strength of the European force in India in 1856-57 was 46,156 and that in 1877-78 it is 66,335, or only 20,000 more, the very great increase of military expenditure since 1856-57, when the expenditure amounted to £13,287,798 is not attributable to the extra strength of Europeans. With regard to the Native Army on the other hand, which, in 1877-78, is little more than half that in 1856-57, (*viz.*, 123,605 against 231,139,) the expenditure at the present day ought to be very much less than that in 1856-57. Various charges, too, such as for the Survey Department, the net military pay of Engineer officers in the Public Works Department, and the like, have been transferred from the military to other estimates. Setting the great reduction under these main heads, against the one increase for what, after all, but a moderate augmentation of the European force that was maintained in 1856-57, it may be humbly submitted that the military expenditure at the present day has attained to an amount which is not warranted by the facts relating to the strength and organization of the Indian military forces, that is to say, to the units of military expenditure, by which the economy or extravagance of the financial administration of the army must be judged. No comparison between the past and the present amounts of military expenditure can, however, be complete, if it is confined to military charges proper. The reformation of the Police throughout India was taken into account in reorganizing the Native Army and reducing its numbers; and could the police charges of the present day and of 1856-57 be added to both sides of the account, the comparison would be still more unfavorable to 1877-78. These circumstances sufficiently establish the general fact of a very great increase of military expenditure, and that only a small proportion of that increase is accounted for by the direct charges for the extra strength of the European force in India. Perhaps as much, again, may be attributed to a failure to reduce the superfluous strength which is still maintained in the Native Army, and respecting which the Army Commission are making enquiries: but it is evident from the published details of the military expenditure, that by far the largest part of the increase of military charge is owing to the fearful growth of the payments by the India Office to the War Office on account of expense incurred in England for British troops serving in India. By far the larger part of these payments consists of indirect charges, that is of payments, not for expense incurred specifically for British troops in India, but for the value of India's share in certain expenses, which are incurred for the British Army as a whole, and in respect of which India's share is appraised by the War Office, with but little power, in the India Office, to challenge the details of the appraisement; because effective criticism of details is possible only with such an intimate knowledge of the history of the organization of the British Army and of minute details respecting its military economy, as the officials in the India Office cannot be expected to possess. The appraisement of India's share in the expenses of the British Army, when conducted under these disadvantages becomes, practically, the opinion of the War Office as to what amount India should pay. Thus it has come about that, although the Home charges for British troops in India have been repeatedly canvassed by the India Office with the War Office, the former has been invariably worsted in the controversy. Looking at the broad facts, we venture to submit that an unduly great burden has been thrown upon India, in the amount of payments to the War Office for these ill-defined Home charges on account of British troops in India; for we find that while India's burden has increased on the plea that England now maintains a more costly army than formerly, the military expenditure chargeable to the British Exchequer has decreased both under non-effective and effective services. The reduction of expenditure under non-effective services is all the more singular, because that expenditure, as charged in the Finance accounts of the United Kingdom, is the gross expenditure, that is, it is an expenditure for pensions which includes the payments to pensioners of the British Army who had served for any time in India. The accounts thus present the bewildering facts that the charge to India on account of pensions of British troops in India has increased by much more than half a million sterling a year, since the Mutiny, while the gross charge, including this Indian section thereof, has decreased; in other words, that the British Exchequer has benefited not only by a reduction of the total pension charge, but by a yet, greater reduction of the British share of that charge, in the degree that India's share has increased. The presumption is that a great deal of the charge which is thrown upon India is not fairly debitable to her: and if details were properly scrutinised it would be found that the enormous payments, on account, more particularly, of the non-effective services, are illegal, that they have been made without the sanction of law, and that the claims on which the payments have been made are at variance with the spirit of the law. Thus with regard to charges for effective services the law lays down that the revenues of India shall bear "all the expenses incurred, or to be hereafter incurred, for raising, transporting, and maintaining such forces as shall be sent to India for the security of the said territories and possessions, in addition to the forces now there." The expense chargeable to India under this law is clearly any and every extra expense incurred specially and directly for the British troops in India, and not part of any other expense which would be incurred for the British Army, all the same, if India were not under British military occupation. Tested by this principle, it will be found that India should be relieved of a very large portion of the charges, which have been debited to her on account of effective services, by the Honorable Mr. Bouverie's Committee. Another illustration of the present erroneous system of debit to India, is the charge for difference of numbers. India has to pay a capitation rate for the number by which the strength of the corps sent out in relief, exceeds the strength of the relieved corps which return Home. For example, five infantry regiments are relieved from India every year; other five regiments are accordingly retained in England at the Indian strength, (which exceeds the home establishment) in preparation for this relief. But this excess of strength, over the complement of regiments for Home service, in the five regiments which are first on the roster for foreign service in India, does not entail any extra expense on the Imperial Exchequer. The total strength of infantry to be maintained at Home is fixed yearly by Parliament; and that aggregate number is distributed among the infantry regiments at Home; those which returned, latest, from abroad, being on a reduced establishment, those that have yet some years to serve at Home, being on a somewhat larger establishment; and those that are first for foreign service, being of the same establishment as the regiments in India. This mere arrangement of numbers in a regiment, according to the proximity or remoteness of the period for its proceeding on foreign service, does not affect the total strength of infantry at Home, which is determined by the number of regiments at Home, and by military considerations. Accordingly, it cannot be said that the pay of soldiers, within this total strength, which is the sanctioned establishment for the British Army at Home, is, to any extent whatever, an extra expense on account of the British force serving in India; yet this pay for the period required for training a recruit, forms a heavy item in the charge against India for difference of numbers. We are aware that regiments relieved from India return to England with weak numbers; and that, accordingly, there is extra expense for recruits required to complete their weak numbers to the sanctioned Home establishment. But the extra expense incurred for this purpose is only for the recruit's bounty, levy money and clothing; his pay is within the charge for the sanctioned Home establishment; so also is the barrack accomodation that is charged to India on his account, and the horse which the recruit rides while being drilled for the cavalry, All these are expensive items in the amount of capitation rate that is debited to India; and it would be found on enquiry that they do not entail upon the English Exchequer any expense extra to that which England would have to incur, were British troops to be withdrawn from India. No doubt the British Army is at some disadvantage in receiving five weak regiments from India, in exchange for five strong ones, but 1stly, in respect of pay, barracks, horses and so forth, there is no extra expense to England by reason of this exchange, and the law allows the recovery from India, of only an actual extra expense, in such a case:—2ndly, against this disadvantage should be set the great gain to England in her avoidance of a larger naval, and perhaps, also, a larger military expenditure, such as she would have to incur, were India to be occupied by the troops of a foreign European power instead of by the British Army. Of like erroneous character is the debit to India on account of the staff of artillery depot Brigades and of the expenses of depot batteries. The artillery depot Brigades are maintained primarily for the organization and training of militia artillery, and (especially since the withdrawal of the HeadQuarters of Artillery Brigades from India, with field officers who, while chargeable to India, will be available at Home for general duty) India is not chargeable for any expense on their account. The like remark applies to the depot batteries. These batteries are an effective part of the artillery force for the defence of the United Kingdom. When the artillery strength requisite for that defence is determined it is impossible for the military authorities to exclude these batteries from their reckoning of the artillery force available for that defence. In other words, the expense for these batteries is not an expense extra to that required for the British artillery at Home:—and it would be found, on careful investigation, that the officers for these batteries have been provided without any addition to the establishment of the royal artillery, as it existed in 1857, up to which year not a single battery of royal artillery had ever served in India. We will recur to the subject in our next.

THE FALL OF KABUL.

KABUL has fallen—it has fallen much sooner than had been anticipated by the most sanguine, It is true that the mutineers did make a stand, but they were apparently without skill, without discipline, without leaders. And they have been beaten back thoroughly. The success of British arms at Charasiah was complete. The Affghans, having once lost their spirit, have not, it would seem, recovered it. General Roberts have quietly seized Bala Hissar, the fortress where Sir Louis Cavagnari and his heroic band were killed. There have been skirmishes here and there, at Ali Khell and Shutargardan, but nowhere were the Affghans able to make any impression. No opposition was made to the approach of Sir Frederic Roberts to Bala Hissar. The General has given the following telegraphic account of his entry:—

General Roberts telegraphs from Cabul, on the 13th October:—

The Bala Hissas was occupied yesterday.

It was a verry impressive sight.

The Ameer pleaded indisposition.

His eldest son accompanied General Roberts, and all the principal Sirdars were summoned to hear the proclamation.

The 27th Foot and the Goorkhas occupy the Lower and Upper Bala Hissar, respectively.

To-day the troops marched through the city. Guards will be placed at all important points; there is only one gate.

General Hill takes over the office of Military Governor assisted by Newab Ghulam Hassan Khan.

Three regiments, with twelve guns, left Ghuzni a few days ago to join the Afghan troops fighting at Cabul.

Meeting the dispersed Cabul troops, they fled leaving the guns.

General Roberts has sent a regiment of cavalry to bring them in.

85 guns, mortars, and howitzers were found in Bala Hissar, making upwards of 200 guns in our possession.

A vast quantity of powder, accoutrements arms, saddlery and musical instruments were also found. Snider cartridges have apparently been made locally in great numbers.

The wounded are doing well.

The triumphal entry of Sir Frederic Roberts completes we hope the second Affghan campaign under Lord Lytton. The promptitude with which the work has been done reflects credit on the Government as well as on the troops engaged in it. But the military occupation of Kabul is only the beginning of the end. The question is what will be the future of Affghansthan? How is the Amir Yakub Khan to be dealt with?

The following proclamation has been issued by General Roberts :

General Roberts, on entering Cabul, issued a proclamation of which the following is the substance :—

"As the inhabitants have pertinaciously opposed the advance after warning, they have become rebels, and added to their previous guilt of abetting the murder of the British Envoy and companions. Though the British Government could justly totally destroy Cabul, yet in mercy, the city will be spared. But a punishment to be remembered is necessary. Therefore the portions of the city, which interfere with proper military occupation of Bala Hissar will be immediately levelled, and a heavy fine be imposed on Cabul, and the surrounding country within a radius of ten miles placed under martial law. A military Governor will be appointed, and the inhabitants warned to submit to his authority. This punishment does not absolve individuals. Searching enquiry into the circumstances of the outbreak will be made and dealt with. Participators carrying arms are forbidden in the city, and within a radius of five miles. Persons found armed a week from the date of the proclamation will be liable to the penalty of death. Articles belonging to the late embassy to be delivered. Also fire arms or amunition formerly issued to or seized by Afghan troops to be produced. Rewards are offered for all rifles brought in. Rewards are offered for the surrender of any person concerned in the attack on the Embassy, or for information leading to their capture. Similar rewards are offered for any person also who has fought against the British troops since the 3rd September. Larger rewards are offered for officers of the Afghan army."

The moral strength of our Government has been amply vindicated by the triumphal march of General Roberts. The sound of this grand success will reverberate not only in every court in Asia but also throughout the world. It is meet that at this hour of triumph our Government should temper justice with mercy.

But the great question is what will be the future of Afghansthan? English opinion seems to be opposed to annexation. The *Times* is strong on the subject. It warns the English public against the intrusion of Anglo-Indian opinion on the question. It says: "A policy of annexation and aggression in Afghanistan would provoke an immediate reaction, which would not fail to tempt an Opposition into schemes for reversing the system after overthrowing the Government at home. The deliberate intrusion of Anglo-Indian politics into the region of Central Asian mysteries would be as distasteful to the British nation as it proved forty years ago." The *Pioneer*, which puts forward the Anglo-Indian view, covertly advocates annexation. It says: "In different ways both Russia and Great Britain have had cause to look very bitterly on the treacherous and blood-thirsty populations lying between these two empires. Russian officials are at all events civilised and trustworthy compared to Afghans and Turcomans. Is it vain to speculate upon the possibility of some final settlement of Central Asian affairs to be arranged between Russia and ourselves? The Afghans have had the opportunity of being the Belgium of Asia but they have proved unworthy of the role. Are they destined to be its Poland? We are not supposing that the Government of India would be inclined to fall in with the simple suggestions of the St. Petersburgh press for a partition of Afghanstan on the plan there proposed; but might it not be possible to recognize what may be called the legitimate aspirations of Russia as regards the consolidation of her Asiatic dominions, and take such recognition as the basis of the scheme to be adopted with regard to Afghanstan? It is easy to see that if the Government of India were a permanent independent Government, such a programme would be certainly aimed at. What stands in the way of undertaking it? Simply, of course the shadow of uncertainty which rests over the future of all diplomatic transactions at the mercy of a party government like ours. It is one thing to determine what ought to be aimed at; another to consider how far the caprices of elections may overthrow the best laid plans." If the Government of India speaks through the *Pioneer*, it would seem to favour the idea of partition. But the *Times* is dead opposed to such a notion. It remarks: "We do not care to trouble our readers with an examination of the foolish claims put forward on behalf of Russia by her journalistic champions, and the assertions certainly not to be accepted without proof, that Russia has been false to her pledges by plotting the massacre of the British Mission in Cabul. Whether the outbreak which culminated in the attack upon the Envoy was of native growth or was stimulated by foreign influences is to us a matter of indifference. Whether Yakoob Khan was an intriguer or a coward, whether he was the tool or the victim of others are questions which do not concern us. We have to deal with the facts now as we had to deal with them when Shere Ali's conduct was subject of controversy last year. It was then manifest that the state of Afghanstan was a grave and permanent menace to India, and, acting on the advice of the most competent and responsible persons it was determined to revise our relations with the ruler of Cabul, so that we should at once be prepared to resist any sudden attack and should be able to interfere with promptitude beyond our new borders should the occasion arise. The frontier arrangements were justified on these grounds, and the justification remains unaltered by Sir Louis Cavagnari's fate. We are now called upon to exert the power acquired by treaty in order to teach the Afghans an elementary lesson in civilized intercourse. Hardly any one questions our right or our obligation, to do so; but many would have us do a great deal more. Upon these the burden of proof rests and if there be any responsible statesmen who are attracted towards political novelties, they will do well to remember that Parliament will not be easily convinced and still less easily, perhaps the constituencies—that the policy it accepted a few months ago ought to be now discarded as inadequate"

Need we say that we are at one with the *Times* on the subject. In previous issues we have discussed the question of the cost of the annexation of Affghansthan. India cannot afford to pay it, but will England bear the burden? We fear not. Apart from other considerations the financial consideration is the most important, and it must be subordinated to every other consideration. As the *Economist* justly remarks if England has conscience, it ought to pay the whole cost of this war. But as we have all along urged it is not only the prime cost of the war, which demands attention, but also the permanent cost of maintaining the fruits of the war. India, we repeat for the thousandth time, is not in a position to pay all these expenses. As for Amir Yukub Khan, we confess we do not subscribe to the opinion of those, who think that he was at the bottom of the conspiracy against our Resident. The probabilities are wholly against such a supposition but the whole thing will be made clear now that Sir Frederic Roberts has for the moment become the Dictator of Kabul.

FORCED LABOUR.

THE practice of impressing carriage and labour may be reckoned as one of the established institutions of India. The system prevails in all Oriental countries. In India it had probably its origin under Mahomedan rule. The Mussulman conquerors of our country who saw nothing wrong in slavery, could not, of course, be expected to realize that no person should be compelled to work against his will. Our enlightened English rulers have recognised *in theory* the right of every subject of whatever race to absolute freedom of the person; and section 374 of the Indian Code accordingly makes the impressment of labour a penal offence. But this law, like so many other good laws enacted by our present Government, is more honored in its breach than in its observance.

In spite of section 374 of the Indian Penal Code, forced labour or *baggar* as it is commonly called, luxuriantly flourishes throughout the length and breadth of the country. Carriage and labour are openly impressed whenever necessary. No official from the Viceroy to the head constable can march from one place to another without impressment of labour. Forced labour is resorted to by the very officials charged with the administration of criminal justice, and their superiors connive at it. In the cold weather when Commissioners and district officers go out on tour, the tahsildar in the Upper Provinces and the Police Inspector in Bengal, are ordered to get the required number of coolies and carts. This must be done; and as it is difficult to induce people to voluntarily place their *garis* or personal labour at the disposal of officials while in camp, forced labor is resorted to. This is also done when regiments march from one part of the country to another in the course of annual relief. Those who have spent some time in India outside the Presidency towns know very well the extent to which forced labour is resorted to. Poor cultivators or their hired labourers, while employed on field work, are forcibly taken away at a time when their absence means the loss of their crops. The domestic servants of private individuals, who have occasion to go out on their master's errands, are not unfrequently seized by the tahsil *chaprasis* or police constables and taken to the camp to work as porters. Such sights can always be seen in the mofussil in the cold weather, when officials go out on tour. The evils resulting from the practice of *baggar*, serious at all times, have been increased a thousand-fold by the impressment of carriage and labour for the Afghan Expedition. It is altogether impossible to form an adequate conception of the oppression, which has been inflicted on people in the Upper Provinces during the past few weeks, in the process of getting coolies, carts and baggage animals for despatch to the front. Tahsil *chaprasis* were let loose to *pakro* camels, mules, *garis* and *kahars*; and the way in which this has been done may be better imagined than described, The *chaprasis* have seized as many men, animals and carts as they could. Unfortunate *kahars* and other labourers have been seized as if they were so many criminals for whose arrest warrants had been issued. Even those people who did not, through fear of being caught, go out, have been actually snatched away from their homes amidst the lamentations and cries of their mothers, wives and children. These things, we are told, have been recently done in open broad day-light in almost every town in the North-Western Provinces and the Punjab.

The Anglo-Indian official, while admitting that the law does certainly recognise the right of every subject of whatever race and of whatever position in life to absolute freedom of the person, contends that forced labour is an indispensable necessity of Indian locomotion. They assume that compulsion must be resorted to whenever carriage and labour are required for the public service. They argue that carts, baggage animals, and coolies must be got somehow and at reasonable prices; and that section 374 of the Indian Penal Code should be repealed. It is strange how readily Englishmen, even Englishmen calling themselves Liberals, allow themselves, after a short residence in India, to forget the fundamental axiom of liberalism—the right inherent in every rational being, of immunity from all interference with his acts or omissions that do not affect others in any way. We emphatically deny that the administration of the country cannot be carried on without resort to *bagar* or forced labour. We do not understand why, unless under exceptional circumstances, it should be necessary to impress carriage or labour at all. The lot of the labouring classes in India, as Sir Richard Temple pointed out in his first Bengal Administration Report, is as hard as it can be. The employment available bears no proportion to the hands that want it. Such being the case, it would seem that people will eagerly take up work when they can find it on reasonable terms. It is a most natural thing in the world for a working man who has no resources beyond the current day, to be anxious to secure employment. But the Anglo-Indian official thinks that the Native is so stupid and apathetic that he wont work unless compelled to do so against his will. Now, nothing can be a greater mistake than this. We readily admit that the Indian workman would rather prefer to work at home than accept

employment in the camp of European officers; but this is not due, as is generally supposed, to his laziness or stupidity. There are good reasons for the Native's reluctance to follow a European officer's camp. The truth is that an ordinary uneducated Native, unless and until convinced to the contrary by experience, is constitutionally afraid of a European and dislikes having anything to do with him. Nor is his fear unfounded. Painful experience has taught the poor coolie and the owner of carts, that if he should accompany a European's camp or follow a regiment, he would seldom get the *quid pro quo* for his labor except, perhaps, a few blows and abundant abuse at the hands of *chaprasis*. Europeans who resort to forced labour do not care to see that it is paid for, though the Government has laid a reasonable scale of remuneration. If every European officer for whom carts and coolies are seized made it a point to see that every service rendered to him is fairly remunerated, we should no more hear of the *baggar* being an indispensable necessity of Indian locomotion. If the officer concerned always took care to see the men paid in his presence, the system of forced labor would very soon become a thing of the past. But the misfortune is that a high European officer considers it beneath his dignity to do this. He leaves the work to his *chaprasis* or *sirdars*; and what follows may be readily imagined. We have no hesitation in saying that moderate work, regular pay, and kind treatment would do away with the necessity of forced labor. Human nature is much the same under a black as under a white skin; and the Anglo-Indian should bear in mind that the Indian labourer is as much amenable to the same motives of self-interest and kind treatment as influence the English labourer.

PUBLIC OPINION ON THE CIVIL SERVICE CONTROVERSY.

WE ARE glad to see that the *Hindu* of Madras has disabused its own mind on the Civil Service question; it thus delivers itself on the subject:

When we first read of the resolution passed at the recent meeting at Calcutta, convened by the Indian Association, we felt it our duty to defend it against what we thought an unjust construction of its meaning by the *Hindoo Patriot*. We were however surprised to learn subsequently that the leading members of that Association were of opinion that those who passed the Civil Service Examination in India should be *compelled* to undergo their term of probation in England. Now, against any attempt to present such an opinion as the opinion of the nation at large, we enter an unqualified protest. Whatever may be the individual opinion of some of the members of the Indian Association, they are welcome to entertain it with perfect faith and zeal, but they must think twice before they obtrude it upon European strangers or unthinking native public as the opinion of the majority of the people from the Himalayas to the Cape Comorin. We do not for a moment deny that a sojourn in England will be of great advantage to those of our countrymen who will be counted among the 'upper ten thousand' of Her Majesty's Indian servants. They will indeed have to win their way among European Civil Servants whose relations with our countrymen will be based on greater sympathy and intimacy if the latter had a training in England. But if such advantages would justify the compelling of natives to complete their education in England the new rules would not only be unnecessary, but positively a source of injury to the Indian people. For according to the old rules we were required to compete for the Civil Service in England and there finish our term of probation both of which involve a stay of four years in that country. If the Indian Association thinks that there is much difference between compelling us to go to England for the mere chance of passing a difficult examination and compelling us to go to that country after passing that examination, so is there a difference between being compelled to undergo our term of probation in England, and being allowed to do the same in this country. As the probability of a failure in the examination deters many from undergoing the trouble and the examination, so the pecuniary and religious difficul- expense of going to England and there compete for ties which lie in the way of our making a journey to England after passing the examination in the country will prevent many from competing for it. Our contemporary of the *Bengali* which is the organ, we believe, of that Association thinks that such an idea is a generation behind the age. But we and our contemporary should agree to differ in this respect. Though he represents that the people of Bengal have attained such a stage of refinement as to be no more obstructed by religious considerations from undertaking a voyage to England, still we feel inclined to accept his representation *cum grano salis*, considering that other native organs of the same province have protested against it. We think that except the Parsis there is not one class of people in all India who will regard a journey to England without any religious scruples. So far as the Madras Presidency is concerned, we know as a fact that many young men, who were rich and intelligent enough and who had every inclination to compete for the Civil Service were prevented from doing so from fear of losing their caste. The question is not whether such a fear is justifiable or worth encouraging, but whether it exists; and whether a proposal such as that of the Indian Association will be welcomed by the people. That our contemporary and his friends were conscious of their weakness in this respect, is amply proved by the caution with which the real opinion of the Association was concealed in the resolutions which were passed by the meeting in the name of the nation. If our contemporary thought that the proposal was not repugnant to the majority of the people, why did not the resolution clearly state it? Moreover the people of India contend for a competitive examination in their own country, on the ground that by the present system the best intelligence of the land has no opportunity of distinguishing itself.

If two years sojourn in England be made a condition precedent for entering the Civil Service, it will be closed for all the classes of the Indian people except the richest. Competition will then be confined to a particular class; and money and birth will be the door to the Civil Service. It is not in the moneyed class that most of the indigenous intelligence is to be found. Most of the intelligent people and most of the Native officials who have hitherto distinguished themselves belong to the middle class. If the proposal of the Indian Association succeeds, it will completely exclude from the Civil Service all the people of India except a few radical Zemindars of Bengal and a few venturesome moneyed men of the same province. If indeed the place where the term of probation is to be undergone be left to the option of the candidates, we shall gladly welcome such a proposition. For while it allows the enlightened and rich an opportunity of recieving English education it does not compel others to do a thing who is simply impossible on various considerations. It must not be supposed that all provinces of India are like Bengal. The peculiar circumstances in connection with the former history of that province and its present position have made it a go-head province in many respects. Simply because half a dozen young men from Bengal continue to go to England every year, it cannot be taken for granted that all the people have overcome those trammels of caste and superstition or whatever they may be, which they used to feel a generation ago. Bombay and Madras are more conservative and less open to innovations than Bengal, and Madras more than the other two. Therefore when such important questions as the one now occupying the minds of the Indian public are discussed the circumstances and tendencies of the people all over the country must be allowed their due share of attention, and ought not to be discussed from the stand-point of a few who have been able to visit England.

The *Benares Star* has again written on the subject, and says:

We have shewn in our last issue that it is not a sound reasoning, which seeks to make the residence in England for our new Civilians during the period of their probation as a compulsory measure. The *Bengalee* has contested this point most ardently with the *Hindoo Patriot* but the latter it must be admitted, has carried the day. No true-hearted native would concede that the measure proposed by the Indian Association could be adopted with justice to the whole nation.

Our contemporary accepts our reasons for a difference in the pay of the English and Indian civilians, but does not go with us when we say "that the lower rate of salary for the Native Civilian should commence where the maximum salary of the uncovenanted service would cease." He has evidently misunderstood us on this point. What we mean is this. If the Indian Civilian be allowed two-thirds pay of his English brother from commencement of service in the lower ranks, his pecuniary position will be practically worse than that of the uncovenanted Judge and Magistrate.

The following statement shews how the two-thirds scale will work:

	Present pay. Rs.	Two-third. Rs.
Assistant Magistrate 2nd Class ...	400	266
Ditto 1st ,, ...	500	333
Joint-Magistrate 2nd Class ...	700	466
Ditto 1st ,, ...	900	600
District Magistrate 3rd Class ...	1,500	1,000
District Judge 2nd ,, ...	2,000	1,353

It is generally after some 15 or 16 years service a Civilian ordinarily rises to the rank of Joint-Magistrate 1st class, and the Native Civilian under the two-thirds scale will draw Rs. 600 per month, a Deputy of fair merit may also rise to the grade of Rs. 600 after 16 years' service. But the Deputy Magistrate makes no contribution for his pension, whereas the Civilian has to contribute towards his annuity. Thus the pecuniary position of an Indian civilian under two-thirds scale in the lower grades will not be better than that of the uncovenanted officer. In the higher grades the two-thirds scale would be fair.

We forgot to notice the *Sahachar* last week. In its issue of the 22nd September last it wrote as follows:

"It is not the wish of the general Native public that a visit to England should be compulsory. On this point the *Patriot* represents the opinion of the nation. But it is necessary to guide public opinion. We are not prepared to say that the Indian Association was wrong in making a move in this direction. We have expressed our own views on the question of selecting candidates for the Indian Civil Service, and we are thankful for the favor shewn to us however little that might have been. However the rules of Lord Lytton do not fulfil the expectations of the educated portion of the Native community, consequently it should be our best endeavour to see that the door of competition shall be equally open to all. The Indian Association in making its movement in this direction have tried to protect the real interests of the country. Our individual opinion is that there should first be an examination in this country, and the candidates may be afterwards compelled to go to England. of course this is not the opinion of the country and the *Hindoo Patriot* in urging its objections to this view has expressed the views of the nation. The views which the Indian Association and ourselves hold are the views of a small minority.

In conclusion we say that we do not approve the ridicule and banter which the *Bengalee* has cast upon the British Indian Association. This Association has always promoted and are still promoting the interest of the country. It is for the existence of the British Indian Association that we have been spared the pain of tasting the poison of imperialism. We serve as much the interests of the country by cries as by maintaining occasionally a discreet silence. He who says that the cold-blooded seniors of the British Indian Association are effete commits a great mistake. But the hard words which sometimes find vent in the course of a controversy are excusable.

In its issue of the 13th instant it says:

We were really grieved at the perusal of this long article of the *Bengalee*. The writer of the articles has some connection with the Association. The Indian Association will certainly not say to the public that the British Indian Association or the *Hindoo Patriot* is actuated by motives of jealousy in this controversy. We could not say that the members of the British Indian Association will sacrifice the interests of their country for promoting the interests of their own kith and kin. We ourselves are not partial to the new rules passed by the Government. Yet we must say that those who hold charge of this vast empire are not wanting in common sense. The affairs of the country are transacted by some experienced wise and aged men. We may therefore assume that they will act with discretion and judgment. Why should we take for granted beforehand, that the *ignoramuses* of the rich families shall alone enter the Civil Service and no other? But it would be difficult to deny that under the present rules the paticular service will not be able to maintain their independence. If the titled men push forward candidates of their own race, why should Government take tinsel at the price of gold? However the British Indian Association have not deserved the invectives of the *Bengalee* for the services they have rendered for 30 years. It does not acknowledge these thoughtful men noted for their wisdom, experience and patriotism as representatives of the country. That the *Hindoo Patriot* does not represent the views of the nation we are not prepared to admit.

This is not the time for domestic discord. The material interests of the country depend upon the Civil Service rules. There are no two opinions on the point that there should be a rule for a local competitive examination. The difference lies in the question whether it shall be compulsory that the first two years of probation shall be spent in England. We have given expression to our own views on the subject. We see however that what the *Hindoo Patriot* maintains is the opinion of the nation. The nation says—are those who have acquired distinction without leaving the country worthless? Will two years stay in England convert the defects of kine birth to one of Gundhurba birth? They further say that propagating such ideas is insulting the nation at large. That view amounts to this; those who are for England visiting seem to be of opinion that there is no means of acquiring fitness except by visit to England. Which in other words means that those who have spent some years in England are comparatively superior beings. And they do not like to listen to such views. We are obliged to confess that what the country at large says is very reasonable. Of course every encouragement should be held out to the selected civilians to visit England, but they do not think it reasonable to make such visit compulsory. The *Hindoo Patriot*, therefore, gives expression to native public opinion. That opinion has not been expressed to maintain the selfish interests of the titled men (but the majority of the members of the British Indian Association are without titles, no body can say that Dr. Rajendralala Mitra is actuated by selfish motives). We hope there will be an end to a controversy of this kind, which results in mischief to the country. And the *Bengalee* ough, to be aware that his real friends have been grieved at the perusal of his invectives.

We should mention here that the editor of the *Sahachar* is a member of the Indian Association, but he has had the candour to confess that the opinion of the Association is opposed to the sense of the nation on the subject. And yet the nation is appealed to for pecuniary assistance in carrying out views, which are admittedly repugnant to the national sentiments, wishes and feelings!

It is now urged that the Indian Association did not advocate the rule requiring the Indian candidates to complete their probation in England. But the question at issue is that if the Association aspired to represent the sense of the nation on the subject, why did it not, as asked, openly declare that both the competition and probation should be held in England, which is indeed the national opinion, wish and feeling in the matter. By refusing to do so the Association has gone directly against the sense of the nation on this vitally important question.

THE LEGENDS OF DURGA.

IN accordance with our time-honored custom we present the reader with our annual offering of Durga Puja literature. On the present occasion we propose to give a translation of Devi Mahatmya an episode of the Markandeya Purana, which contains the text of the legends of Durga. Although the translation has been necessarily done in haste, it may be found not unworthy of perusal by those, who take an interest in the history, mythology, philosophy, and ritual of the greatest religious festival of the Hindus in Bengal. The recital of this text forms an essential accompaniment of Durga Puja whether the goddess is worshipped in the form of idol, water, arms, books or the ammonite:

MARKANDEYA THUS NARRATES:

CHAPTER I.

How *Savarni*, the son of *Surya*, called the 8th *Manu*, became the Lord of the world for years extending to one *manwantara* by the grace of *Mahamaya* I will tell you at length: Hear ye! There lived in times of yore, in the reign of *Swarochish* th

second *Manu*, a prince named *Suratha*, born of *Chaitra* family. He was a mighty lord of men ; he was virtuous and temperate, and he loved his subjects as his children ; his kingdom extended over sea and land. But his superiority soon bred jealousy in the hearts of rival monarchs, who became his enemies, and attacked the frontiers of his territories. Though his power was greater than theirs, still as they had all combined against him, he suffered defeat in the field. Misfortunes come like waves, one after another. His own soldiers mutinied, his trusted advisers betrayed him, and they plundered his royal exchequer. Thus deprived of his kingdom and wealth he repaired to the wilderness occupied by *Medhasa Muni*. Here he lived with some comfort. One day whilst roaming in the wilderness, his thoughts turned to his former grandeur and present fallen condition. He inwardly questioned himself whether his perfidious servants, fattened by his bounty, were still in the same tide of prosperity under the new king, whether his subjects were enjoying peace and happiness, and how his false ministers were faring. Whilst he was thus meditating there appeared before him a care-worn and sorry *Vaisya* (trader). He asked him why he looked so gloomy. He said he was born of a very wealthy family, but being deprived of his all by his ungrateful wife sons, and other relations, he had come into the wilderness with a woful heart. But strange to say, he added, he feels for their separation, broods on their safety and welfare; he cannot be forgetful of them. The king said, how strange! why do you think of them, who have so badly behaved with you? The *Vaisya* replied, "strange certainly it is, but true it is, he cannot forget his wife, sons and relations, who have so cruelly rent asunder all ties of love and affection—why does he thus feel he cannot say."

Then the King and the *Vaisya* went together to the *Muni Medhasa*, and offering him due obeisance and reverence, the former thus accosted the sage—why was it that though he (the king) was deprived of his kingdom by his false friends and servants he could not forget them, and then pointing to the *Vaisya* said, this person was a wealthy citizen, but he has been robbed of his all by his unnatural wife, sons, and relations, he too cannot forget them, his mind still thinks of their safety and happiness—what is the reason of all this? "Though we are conscious that we ought to forget all these things, still we are incapable of doing so." The *Muni* replied : This feeling is common to all creatures. Do not you think that you men alone are moved by these tender feelings and pangs of separation. Have not you seen the same phenomenon in the lower animals? Why, they also nurse their young ones and feel equally like men when separated from them. This phenomenon in the living is owing to none but *Mahamaya* i.e. Great Illusion. For this reason, men though otherwise possessed of sense and wisdom succumb to it. Do not be surprised that it is so, the world is created for it, and the world will find salvation through it. It is the creative power in the Lord of the Creation. It is also the same of *Vishnu* the preserver of Life. It is the band that binds to one another the living creatures on earth, by it they will gain an immunity from all worldliness.

The king said, O ! *Muni*, who is this *Mahamaya* that you have just named? what is its nature, to what is it like? whence was it begot? Thus asked by the king, the *Muni* began as follows : King, hear the story of one who is the source of this world, and who is everlasting, who sprung several times on earth to gratify the wishes of the gods, and for these reasons though without form, she is described as having form. When all was water, *Vishnu* was sleeping a sleep of meditation ; there sprung two mighty demons named *Madhu* and *Kaitabha* from his ears ready to devour *Brahma*, who had taken his rise from his (*Vishnu's*) navel. Seeing this the awe-struck *Brahma*, to arouse *Vishnu*, began to pray to the goddess dwelling in the eyes of *Vishnu*, the goddess Sleep, the creating, preserving and destroying deity named *Mahamaya*. "Thou art *Swaha*, *Swadha* too ; thou art *Vashatkara* thou art everlasting goddess, thou art ambrosia, thou art all vocal sounds, thou art perfection itself, thou art the progenitrix of all. Thou alone hast created at thy will this universe, thou art preserving it, and thou destroyest! Thou art omnipresent, thou art great wisdom, thou art great oblivion. Beauty, supreme lady, contentment, nourishment, peace, all thou art. Thou art simple, thou art benign, thou art beauteous, thou art perfect above all perfect things, thou art, O ! *Gloriosa Regina Mundi* ! Thou pervadest all universe with thy illusion, thou art all-powerful. I pray thee. Thou art the *Causa latet* why we, *Vishnu*, *Siva* and I live. Who is capable of propitiating thee when thou hast beset even *Vishnu* under thy illusive sleep? O thou supreme goddess *Mahamaye* ! dost thou arouse *Vishnu* from his meditative slumber and inspire him to slay these two formidable demons." Then came *Mahamaya* out of the body of *Vishnu* and he was instantly awakened from his slumber. His eyes were opened, which were turned to the two mighty demons *Madhu*, *Kaitabha*, who were then about to kill *Brahma*. *Brahma* entered into single combat with them which lasted for five thousand years. The *Mahamaya* entering into the bodies of the two demons took away their understandings, and they with boastful speeches asked *Brahma* to name a reward which they wished to give him for his prowess. Then *Brahma* said if you are satisfied with my fighting power and really desire to offer me a reward, my wish is, may you be defeated and killed by me, be this my recompense. Then the two demons hearing these crafty words from *Brahma*, but seeing all around them nothing but water, replied to him in an equally crafty manner. Yes we grant you what you ask from us ; we shall be slain by you where there is no water. As soon as they uttered these words, *Brahma* placing their heads on his thighs slew them by his *Chakra*. King, in this manner *Mahamaya* sprung another time, being invoked by *Brahma*, hear now how this happened :

CHAPTER II.

In times of old there happened a fearful war between *Indra*, the king of the gods, and *Mahisasura*, the *Asura* chieftain. This war extended over one hundred years. In this war *Indra* with all his host was completely routed by the mighty demon. Then *Indra* accompanied by the gods *Surya*, *Chandra*, *Agni*, *Yama*, *Vayu*, *Varuna* and others waited upon *Vishnu* and *Siva*, making *Brahma* their spokesman. *Brahma* after recounting the misfortuue of the gods implored the supreme lord to rescue them from the impending danger. The gods then exclaimed—"Devise the means soon, by which the gods, may be saved, O Lord !" Hearing these words *Siva's* face became fiery, so did *Vishnu's*, so did *Brahmas* and so the faces of all the other gods. Then sprung forth great fires from their bodies, and these fiery particles concentrating formed a great blaze of light, which looked like a mountain on fire throwing light on all sides. Lo! this enormous mass of light gradually changed into a female form! This female's limbs were made up of the energies of all the gods, I shall narrate you which part sprung from whom, hear me, O king. From *Siva's* energy sprang her face, from *Vishnu's* her arms, from *Yama's* her breast, from *Indra's* waist, from *Varuna's* her thighs, from Earth's her loins, from *Brahma's* feet, from *Surja's* her energy, from *Vasu's* the fingers of her hands, from *Kuvera's* her nose, from *Agni's* her eyes, from Gloaming's her brows, and from *Anila's* her ears. Thus embodied came forth the mighty goddess, the personification of the individual energies of the gods, who now invested her with their individual weapons.

Mahadeva unsheathing his *sula* handed it over to her ; *Vishnu* from his *chakra* gave her one, similarly *Varuna* gave her *sankha* ; *Agni*, *sakti* ; *Marut* a bow and some arrows. *Indra* gave over to her his own *kulisa* ; he also gave her a bell from his elephant *Airavat*. *Yama* gave her his black *danda* ; *Samudra's* offering was a noose of serpents ; from *Prajapati* she obtained *Aksha* beads and a *kamandalu*; *Surya* imparted his all-powerful rays into her body, and *Kala* gave her a good shield, *Kshiroda* gave her a coat of mail, clothes, a pure necklace, a crown of jewels for her head, rings for her ears, bracelet, a crescent moon for her brows, anklets and diamond rings for her fingers ; *Visuakarma* bestowed a variety of weapons ; *Jaladhi* covered her breast and head with fresh lotus flowers ; *Himalaya* presented her a carrier Lion ; *Kuvera* offered her a goblet filled with sweet liquor ; and lastly *Ananta* and *Prithivi* gave her jewels and chains of serpents.

Thus arrayed the mighty Goddess was worshipped by the whole host of the gods ; and she sent forth a tremendous laughter, that resounded in the heavens. By this awe-inspiring sound the seven worlds shook with fear ; it went on vibrating in the space and by its undulating motion were produced formidable foamy waves on the "vast deep." By its clash the whole world as it were was rent into hundred pieces. The *charu*-eating *devas* ever and anon sent forth a mighty peal "victory to the goddess!" The *rishis* devout and grave entered into deep meditation ! The *Asuras* hearing this sudden and fearful cry, and exclaiming "what wonderful noise is this!" gathered together and waited upon *Mahisasura*, viewing him from top to toe with their wonder-struck eyes. King *Suratha !* The goddess, the crown on whose head rose high into the heavens as the peaks of the *Himalayas* ; under the weight of whose feet the earth sank down ; by the noise of whose bow-string the endless hell even was a-feared ; whose thousand arms were extended all over the universe; seeing the goddess, challenging her in these words "give us battle! give us battle!" with showers of arrows and weapons, the *asuras* placed themselves before her front. Then *Chikshuraka* the *asura* General came into the field with all the parapharnalia of a military force. Then came the warriors *Udagrasur*, *Vrindaka*, *Asiloma*, *Vaskala*, and *Viralaksh*, with thousands of cars of war, and covering the field with thousands of elephants horses and soldiers. the *asuras* beset her with all sorts of weapons, *tomar*, *vindipala*, *mushala*, *parasu* &c. But nothing daunted the invincible goddess shewed her prowess by slaying the *asuras* with perfect ease. Innumerable warriors issuing forth from her nostrils went on killing the *asura* army ; some were stupified with their horrible cries, others were slain with *gada*, *trisula*, *mushula* &c. ; some fell insensible on the ground with the sound of her war-bell, others she rivetted into the ground with her spear sent forth by her puissant arm. Some she beheaded by her sword, some she killed by her *gada*, and some died by the stroke of her *khadga*. In this way the battle-field was soon covered with corpses, streams of blood flowed on all sides ; and here and there were strewn the bodies of dead elephants, horses, men, broken cars, weapons &c. As fire is to stores of cotton and hay, so, did the hand of *Ambika* prove to the vast army of the *asuras*—it was destroyed in a twinkle. Seeing this, all the gods admiring her prowess poured over her head showers of flowers. In this manner killing the soldiers of the *asuras* the goddess turned to *Mahisasura* to despatch him.

CHAPTER III.

Chikhuraksha the *asura* general seeing that all his soldiers were gone attacked the goddess with countless weapons, but they fell on her body like showers of rain on the peak of a mountain. The martial goddess *Ambika* foiled all his weapons ; she with her sharp arrows breaking the string of his bow pierced his body. The *asura* general being thus disarmed ran after her with a sword and shield, and struck her hand with his sword. But seeing it do her no harm he thrust unto her his sharp spear ; but the great goddess with another formidable spear broke his spear into several fragments and then again taking that weapon slew the *asura* by sending it through his body. Then came *Chamara-asura* with a spear full of fire, next the generals *Vaskal*, *Udagra*, and *Mahahanu*. But the goddess slew them all one after another. At last came two generals *Bidalakshi* and *Durmakha*, but she beheaded them instantly. Driven to desperation the *asura* chieftain *Mahisasura* himself entered the field of battle, spreading terror into the hearts of the goddess's soldiers. He began to kill some with his *tunda*, some with his hoof, others with the lash of his tail, he killed many with his horns. Some fell insensible on the ground by the force of his breath sent forth from his nostrils. The goddess's army being thus destroyed by this formidable *asura*, the world was filled with fearful cries. The earth shook under him. Beating the ocean with his tail he flooded the earth and breaking the blue skies with his horns he threw fragments of mountain at the goddess's body. Seeing all these, the goddess was filled with towering rage, and vowed vengeance. She encircled him with a noose of serpents, and then cut off his head from his shoulders, but strange to say there arose another head over his shoulders and this new-bron demon attacked her with redoubled fury! Now he attacked the goddess in the form of a terrific lion and now in the form of a ferocious elephant, sometimes the goddess with her powerful *khadga* severed the body of the *asura* into two, but lo ! as often arose another demon more formidable and powerful than the last. In the midst of these bloody encounters, the invincible goddess remained unmoved. She drank the best wines again and again and with reddened eyes she now and then put forth a sweet smile which greatly enhanced her beauty. She said addressing the *asura*, "Stay, thon impudent demon, wait till I finish my drink." Having finished her godly drink, she calmly placed her left foot on the shoulder of *Mahisasura* and then lifting her stalwart arm, she pushed with formidable force her spear into the breast of the *asura*. At this moment the demon took to his buffalo form, when with one stroke of her sharp *kripana* she severed the head of the *asura* from his body. Observing this, the *asuras* fled in all directions with cries of woe. All the gods with joyous peals of victory sung her glory. The *rishis* filled with ecstacy recited hymns in her honour. The *gandharvas* began to sing melodies and the *apsaras* with their dance expressed their extreme delight. Showers of sweet and various-coloured flowers fell from all sides.

CHAPTER IV.

The formidable demon *Mahisasura* having been slain by the goddess, *Indra* and other gods, filled with reverence and joy, bowing to her, began to chant hymns in her glory. O ! goddess Amvika ! thou art worshipped of all the gods and *rishis*. This universe has sprung from thee ; we bow to thee again and again for our peace. May the goddess, whose glory and powers even *Vishnu*, *Brahma* and *Siva* cannot truly estimate, may that goddess, formed of divine energy protect the universe, destroying all disasters! We bow again and again, with all our reverence to the goddess, who remains like Prosperity in the house of the "meek and devoted" who is like destruction in the mansion of the wicked ; and who is like Wisdom

in the heart of the pure-hearted, who is like Piety in the heart of the good, and who is like shame (self-respect) in the heart of the noble-born. O goddess! thou art the cause of this universe, thou art inconceivable by the gods and the *asuras*, how can we conceive thy glory? Thou art made of the three qualities *satwa*, *rajas* and *tamah*, thou art prime Force, *swaha*, and *swadha*, thou art the fountain of the three Vedas *Rik*, *Yoju* and *Sama*. Thou art *Durga*, the healer of maladies, and remover of sins. Thou livest in the heart of *Hari*, thou art like *Siva's Gauri*. O paragon of female beauty! how could the *asura*, seeing thy benign features and the graceful contour of thy form strike at thee! Wonder of wonders! the *asura* seeing the fearful form of thy face did not expire the instanter. O goddess, changing thy wrath with which thou hast destroyed the *asuras*, into soft mercy, take the gods into thy grace! By thy anger the creation may be extinct, therefore being pleased with the *devas*, give them peace. O goddess! on whom thou smilest, he goes loved and respected into the world; his fame never perishes, and he wants nothing on the score of *trivarga*. He is blessed, who surrounded by his wife children and friends enjoys thy grace, he receives ultimate salvation. O *Durge*! who looks to thee as his sole shelter thou throwest thy ægis over him, who meditates thee, thou givest him solace. There is no other kind-hearted like thee. Thou art common mother to all and thou feelest for all in distress. By killing *Mahisasura*, thou hast sent him to heaven with a compassionate heart, for thy hand gives beattitude. And we that were suffering from his oppressions are saved and made happy. Thou canst not see suffering in any person, therefore thou givest happiness to all, by devising these means. Who can withstand thy power! It is only for the sake of sport that thou hast fought with the *asura*. Thou couldst destroy him by the twinkle of thine eye. Thou comest like thunder to the wicked and blessed thou art. Thou art at heart as kind as thou art fair; thou appearest cruel on the face for giving happiness to thine enemies. That thou hast by killing our foes established our peace, we bow to thee again and again. O *devi Amvika*! May thy hands extending on all sides shield us! May thy spear be moving over our heads for our protection! May thy weapons be kept employed for preserving us at all times from all sides and in all conditions!

Being thus prayed by the gods and worshipped by them with fresh and sweet flowers, pure *Ganga* water, incense, lamps, and edibles, she addressed the gods as follows: "I am satisfied with your prayer I wish you happiness, I am come to give you satisfaction; name your wishes, I shall satisfy you." Hearing the gods said, "When, mother, [illegible] *Mahisasura*, our wish [illegible] Now our pr[illegible]ppear for our protection, in-us i[illegible] at that moment! And our another wish is, that whenever any man on earth will worship thee, mayst thou give him earthly and spiritual happiness! May he be long-lived and prosperous amongst men! Then the goddess saying "Be it so!" disappeared.

O good king! this goddess *Mahamaya* appeared another time on the earth taking the form *Gauri* for the benefit of the *devas* by slaying the mighty *Sumbha* and *Nisumbha*, I shall relate that story to you, hear me.

CHAPTER V.

In olden days there lived two most powerful *asuras* named *Sumbha* and *Nisumbha*. They wrenched from the gods by force the portions of *Yajna* and seizing the possessions of the *Devas Indra*, *Surya*, *Chandra*, *Vayu*, *Yama*, *Varuna*, *Agni*, *Kuvera* and others drove them out of heaven. Being expelled from heaven, they recollected the words of the *devi Katyayani* and then went straight to the *Himalaya* to pray to the goddess. There they worshipped *Mahamaya*, and chanted hymns in her honor.

O great goddess! the spouse of *Siva*, we bow to thee hundred times. Thou art nature and bliss. Thou art Gauri, thou art everlasting, we bow to thee. O common Nurse to all. O thou art the giver of happiness, thou art saviour, we bow to thee. Thou art *Durga* thou art the highest perfection, thou art beautiful, we bow to thee. Thou art the cause of all, thou art the mother of all, we bow to thee. Thou art known throughout the world as *Vishnu-Maya*, Wisdom, we bow to thee several times. Thou art hunger, thou art thirst, thou art energy, we bow to thee, many times. Thou art Peace, Beauty, Prosperity, Veneration, Memory and Mercy. We bow to thee, for thou art contentment, thou art oblivion, thou art fountain of all, thou art all pervading and everlasting, O *devi*, we bow to thee with our hearts full of respect and humility. The *devas* are now worshipping thee because they are again oppressed by the *asuras*, sympathise with them, save them from their peril, O gracious goddess!

Where the *devas* were thus worshipping *Mahamaya*, on the adjacent bank of the *Ganga* the goddess was bathing. She asked herself, "Why the gods are worshipping me, who am I?" At this moment there appeared in the heavens from her body an exquisitely beautiful goddess, who replied to *Gauri*, that the *devas* are praying her for the destruction of the *asuras* who oppressed them. This goddess was thenceforth known in the world as *Kaushiki*. *Parvati* or *Gauri* who now changed herself into another female, was known as *Kalika*. *Chanda* *Munda* the two messengers of *Sumbha* and *Nisumbha*, seeing this supremely beautiful female on the mountain, smitten with her maiden charms reported her to their lords; they informed them that they had seen a female of unrivalled beauty only worthy of them. Lords! you ought to see this beauty. Bring her into your palace and enjoy her, you shall then know what enjoyment is, when lords, you have taken away the treasury of *Kuvera*, the elephant of *Indra*, the car of *Brahma* and other valuable possessions from the gods, why not then take the person of this rare beauty? place her by your sides, for lords you are deserving of such an one, none but the brave deserve the fair.

Hearing these words from *Chand* *Munda*, *Sumbha* the *asura* Lord calling *Sugriva* his lieutenant ordered him to bring this lady to his place without delay. Hearing this royal mandate the *asura* went straight into the mountain, and thus delivered himself to her: "My lady, I am sent by *Sumbha* the *asura* king my lord, I bear message to you from him. It is thus concluded in his own words: "Fair damsel," my name is *Sumbha*, *asura* king. I have defeated the gods in open field. I now enjoy their rights in *yajna*, I have completely subjugated them. I am now the possessor of jewels; my palace contains the *airavat* elephant of *Indra*, all other gods have similarly delivered their possessions to me. They pay me homage. I have heard, you too are a jewel amongst women, pardon me, lady, why not take me far thy partner in life and thus be handsomer still, or if you prefer the hands of my brother *Nisumba* wed him and enjoy our riches. The goddess thus replied, "Messenger, what I have heard from you, is all true; your lord *Sumbha* is the mighty and gallant Lord of the three worlds, I do not doubt this, so is *Nisumbha* your younger brother, they are all worthiest persons. But I am sorry to say that I have foolishly taken an oath; if I break it I shall be false to myself; therefore for my honor I would not do it. The promise is that I shall marry one who will foil me in battle, whoever shall humble my pride I shall take him as my lord. Therefore, messenger, please go [illegible] to your lord to take me away [illegible] then yield to [illegible] [illegible] *asuras*; the gods could not cope with them, how will you be able to stand on thy knees before them? If you do not go to them of your own accord, they will certainly come and carry you away into their capital, dishonouring you by seizing your hairs." The *devi* said, "I am only compelled to say this, because I cannot break my word; if your lords are really so powerful, as you say, let them become happy by just taking me away after fulfilling my promise. Messenger, honour you owe from me, go soon and tell my message, to your lords."

CHAPTER VI.

O king! the *asura* *Sugriva* hearing these words from the *devi* went to the *asura* king to whom he related all that had happened. The *asura* king reddened at hearing what the *devi* told the messenger. Burning with rage he called his general *Dhumralochana*, whom he ordered to march without delay towards the mountain and thence bring her away by force. Thus commanded by *Sumbha*, the *asura* general marched towards the *Himalayas* with sixty thousand men. Facing the goddess there he said, "O beautiful, if you have any wish to live, at any rate go and take the protection of my lord, or taking me for your husband, enjoy all pleasures to your heart's content; or else I will carry you away to him by seizing you by your hairs." The *devi* replied to him, "*Asura* general, if your lords and you all are so very powerful as I see, if you carry me away by your force, what shall I do?" The general *Dhumralochana* now advanced towards her, with the object of taking her away, but the indignant goddess made such a terribly loud roar, that instantly the *asura* was turned into ashes. Seeing this the *asura* soldiers beset the goddess on all sides, with hails of weapons. But the infuriated lion of the *devi* slew all of them, some with its fangs, some with its paws, some with its nails &c., it was a field of carnage and death. Those who fled reported it to their king. The king then ordered *Chanda* and *Munda* to march at once against her and carry her away as a prisoner in fetters.

CHAPTER VII.

The two *asura* generals thus ordered by their King, marched towards her immediately with four kinds of military equipment. On reaching the *Himalaya* they saw the goddess riding on a lion and smiling about gracefully. Her beauty was as lustrous as the molten gold. Seeing her they ran towards her with great anger; the goddess was also wrathful. In consequence of her wrath her colour gradually changed into jet black. When lo! there suddenly burst from her brows a formidable female with bloody eyes and protruded tongue, human skulls, hanging on her breast, and fearful screams coming from her mouth. She then ran straight into the midst of the army with gaping mouth to devour all. This horrible female began to devour elephants lifting them by her hands as if they were all common things, she began to chew cars with horses and drivers with the greatest ease. In this way she devoured many, many were slain by her hands, many perished from the trample of her feet. The soldiers poured rains of weapons over her but she chewed them up by her teeth. Thus destroying the whole army of *Chanda Munda*, she advanced towards them to slay them both. The general *Chanda* attacked her with various weapons, but they nearing her wide-yawning mouth appeared nothing but the effulgence of her lustrous face. At last the goddess nearing the *asura*, seizing him by his hairs killed him with one stroke of her mighty sword. Thus fell the general *Chanda*. Seeing his brother dead the general *Munda* attacked the goddess with mingled grief and rage; but with another stroke she sent him after his brother. Thus ended this terrible battle. The goddess *Kalika* then approaching the *devi Gauri* told her that she has done her part; you yourself will slay *Sumbha* and *Nishumbha*, saying this she presented her, the two decapitated heads of the two *asuras Chanda* and *Munda*. Seeing these she addressed her. "As in great battle, *devi*! you have slain these two formidable *asuras*, so you shall be celebrated in the world as *Devi Chamunda*."

CHAPTER VIII.

The King *Sumbha* hearing of the total destruction of *Chanda* *Munda* and their armies, ordered his soldiery to prepare for battle. Millions of soldiers soon marched against the goddess equipped in battle array. Observing this vast and ghastly army full of fury she filled the air with the twang of her bow-string. The lion sent forth a tremendous roar: *Ambika* then again rang her bell. These sounds u[illegible]gether, there was a deafening peal that shoo[illegible]e worlds. *Cha-munda* [illegible] the fie[illegible] [illegible]er gods seeing [illegible]s, emblematical of their bodi[illegible] *Kaumuni*, the typical *Brahma* energy, came from *Brahma*, Maheswari from *Siva*; *Kaumari* from *Kumara*; *Vaishnavi* from *Vishnu*; *Varahi* from *Varaha*; from *Narasinha's* body *Narsinhi*, *Aiendri* from *Indra* and so on. These goddesses were armed with the weapons of their respective lords. Then *Mahadeva* heading this train of goddesses approaching *Chamunda*, said, *Chandike!* save the gods and win my love, soon destroy these *asuras*." Then appearing in the form of *Chandika* a horrible female named *Dhumraja tila* roaring like hundred *Sivas* thus addressed *Siva*. "Lord! render me a little service, you go to the *asura* king and tell him that if he desires to live let him seek shelter in hell, or else let him come at once to this battle and quench the thirst of these jackals with his blood." Having heard these words from *Siva* the *asuras* were extremely infuriated, and best the *devi* on all sides. But she baffled all their con[illegible] vances with ease and began her work of destructio[illegible] *Brahmani*, *Maheswari*, *Kaumari*, *Aindri*, *Varahi*, and all other goddesses joined her in this fearful slaughter and the battle-field was soon covered with corpses. The *asura* army seeing this galaxy of goddesses commit fearful carnage turned their backs and fled. Then *Raktavija* (whose blood being spilt on earth gives birth to a more dreadful demon than the last) entered the field. Seeing him come, *Aindri* smote him with her thunder, but horror of horrors, no sooner his blood fell on earth than there arose instantly an infinitely more formidable demon ready to fight anew. The goddess smote him several times, but each time she smote him, there arose another *asura* beside him. Then *Vaishnavi* cut off his head with her *chakra*, but instantly there appeared another *demon* attacking her with *gada* in hand! *Aindri Vaishnavi*, *Kaumari*, *Maheswari*, and all other goddesses one after another and then all united struck him again and again, but all proved ineffectual; no sooner his blood touched the earth than there was another demon in the field! In this way there arose innumerable *asuras* in the field of battle that soon filled the world. The *devas* trembling with consternation and fear looked on this horrible scene. Here *Chandika* observing the gods woe-begone and despondent called *Chamunda Kalika* by her side. She said unto her: "[illegible] see *devi*! that no sooner a drop of blood of the demo[illegible] falls into the ground than his number multiplies; so you see, there will be no end of these demons but will

go on multiplying without number. Therefore, I tell you to do this, as I go on killing these, so you with your widespread mouth devour the blood oozing out from their bodies; in this way their blood will not touch the earth, and soon they will be extinct, impoverished of blood. Thus instructed *Kalika* extended the hideous gape of her mouth all over the world. Then *Chandika* one after another began to slay the *asuras*, and *Kalika* instantly drank off the blood. So soon there was an end of these teeming demons except *Raktavija*, who though he fought bravely finally met with death at her hand. Boundless was the joy of the gods when *Raktavija* fell.

CHAPTER IX.

King *Suratha* hearing this wonderful story from *Medhasa rishi* was mightily pleased. He said, "The story of *Raktavija*, *O rishi*! is truly wonderful, delight my ears again by reciting the glories of *Mahamaya*." He went on to say, "what did the *asura* lords *Sumbha* and *Nisumbha* do after the death of their general *Raktavija*, will you kindly tell me?'

The *rishi* addressing the king began again. After the death of *Raktavija*, the indignation of *Sumba* and *Nesumbha* against the goddess knew no bounds. First *Nisumbha* attacked the *devi* with showers of arrows, but the invincible *devi* setting them at nought by her own arrows, attacked the *asuras* in her turn. Then *Nisumbha* attacked her, with sword and shield, but she broke the one and tore off the other. The wicked *asura* then attacked her with *sakti* and spear but she with the force of her powerful arm broke them into pieces. Then the *asura* lord threw a *parasu* at her, but she evading its stroke pierced the demon with her arrows; the formidable demon fell insensible on the ground. Seeing his younger brother fall *Sumbha* the *asura* king advanced towards the goddess. As she saw him come she filled the air with the twang of her bow-string, her lion roared and her bell was rung. These diverse sounds filled the heavens. *Kalika* screamed tremendously and *Sivaduti* laughed aloud a ghostly laughter; by these sounds the heavens were rent into pieces, "the conscious Nature shuddered at the cry." The *asura* hearing these sounds paused for a moment. The *asura* king then took up his weapons to hurl them at her, but the indomitable goddess shouted "Wait, your fate is at hand," and attacked him with her weapons. The gods prayed for her victory. [redacted] though [redacted] javelin, and [redacted] ground. Now rose *Nisumbha* [redacted] attacked the goddess with *gada*, [redacted] off this weapon with her sword, severed his breast into two with her spear. Though the breast of this demon was separated, there arose another warrior who ran towards her, but she taking a sword from it severed the head of the *asura* from his body. The surviving *asura* soldiers fled but many were slain by the goddess in their retreat. The remnants were all devoured by *Siva duti* and *Kalika*.

CHAPTER X.

The *asura* king *Sumbha* when he regained his senses saw that his brother had been slain together with all his forces. His body shook with anger; he addressed the goddess with *hauteur*, *Durga* pride not remember yours is borrowed strength. If you are capable of fighting alone come in single combat with me; [redacted]d give me the pleasure of killing you." Hearing [redacted]se words the goddess replied, "Fool you are, that [redacted] saying this; who is here beside me, that is [redacted]elping me? The others you see are *my* energies, born of *my own* body. Look here, they vanish into me." No sooner she uttered these words than *Brahmani*, *Vaishnavi* and other martial goddesses entered into her body. Then she addressing the *asura* said: "Villain! see that these goddesses have disappeared, none are here, they have entered my body. I alone stand before you; come and test my prowess." Then the *asura* commenced the fight. He shot a thousand sharp arrows at her, but she cut off all. The skies were filled with arrows which poured like a shower of rain. The goddess *Ambika*, though her face was completely shaded with arrows she broke the bow of the *asura*. The demon threw *sakti* at her, but she instantly cut it off into pieces by her *chakra*. The *asura* then attacked her with his *khadga*, but she foiled its stroke by her arrows. The *asura* then threw off his horse-car and ran towards the goddess with his club, but the *devi* prevented its stroke with her spear. Then *Sumbha* dismounted, and disarmed, attacked her with fists, but the mighty *devi* with a sharp stroke of her hand, felled him on the ground. Then the demon suddenly rising on to the skies, warred against her. The world was wonder-struck at this sight. The goddess too, rising in the air, fought with him in single combat. Then seizing the *asura* by her hand and swinging him round and round flung him on the earth with tremendous force. But the demon did not die, rising again he attacked her with redoubled strength. But the all-powerful goddess sent with such force a spear right through his breast that the demon fell severely wounded. The earth shook as he fell. Thus the great *asura* king *Sumbha* was slain.

After the death of this terrible demon, peace was restored to this world. All disasters ceased and the sky became pure and cerulean. All repaired to their resting places; the *gandharvas* sang in dulcet symphony and the *apsaras* danced. And the gods showered flowers as tokens of their joy.

CHAPTER XI.

The goddess *Kaushiki* having defeated the *asura* *Sumbha Nisumbha*, *Indra* and other *devas* chanted hymns in her glory, with their faces beaming with joy and delight. "O *devi*! lady of the animate and the inanimate world, O thou the saviour of distressed people, be pleased with us. Thou art the creatrix of this world, though thou art one, yet thou art the cause of all objects. Thou in the form of water, art spread all over the world. Thy power is boundless O *Vaishnavi*! thou art the germ seed of this world and thy wisdom cannot be conceived. If thou art pleased, thou canst save, if otherwise thou canst fetter all by taking away the understanding. Thou art another form of the four *vedas*, the fourteen *sastras*, and *dhamerveda*, *ayurveda*, and *gandharva* and other *granthas*, and what is named *Avidya* that art also thou. Thou givest salvation and heaven to all men, what can they sing in thy prayer? Thou art the *ultimum bonum*, and the giver of bliss; thou givest *optimum bonum actionem*, we bow to thee. Thou wilt be at the world's destruction, thou art all-pervading, and thou art omnipotent. Thou art merely another form of *Brahmani*, the same of *Sivani*, of *Vaishnavi*, of *Kauveri*, of *Indrani* &c, we bow to thee; thou art none other than *Narayani* in the form of fearful-faced, terrible-fanged *Chamunda*, wearing garlands of human skulls, we bow to thee. We bow to thee, for thou art great wisdom, veneration, *swadha* and eternity. O supreme *Durga*! thou art the energy of all things, do thou defend us from all dangers, O goddess! mayest thou defend us with thy *trisula* by which thou hast slain the demons!—we bow to thee. May thy sword darkened with the blood of the *asuras* but always shining, with thy light, defend us, we bow to thy feet! *Devi*! if any distressed persons invoke thy [redacted] protection, he becomes at once free of danger; every [redacted] heart is fulfilled, and his diseases and [redacted] none like thee, in wisdom, [redacted] Thou savest Thou also saving men from [redacted] care. O the soul of the universe! thou art sustaining the earth, and holding it from falling. Thou art the rest of all and the worshipped of all, we bow to thee, with our hearts full of veneration. As thou hast for the preservation of the gods, killed the *asuras*, so mayest thou remove all sins and calamities from the world. Thou rewardest all creatures, O goddess we bow to thee!"

Having heard their prayer the goddess appeared before them and thus addressed the *devas*: "O contented *devas* name your wishes, I shall grant you reward with pleasure." Hearing this from her, the gods filled with joy exclaimed "O mother and supreme lady of the three worlds, if you are pleased with us, only destroy all disasters of the world and our foes, is our wish." Hearing this from the gods the *devi* replied "O gods after the end of the twenty-eighth *Yuga* from *Vaivaswi* I shall appear again in the town of Mathura in the house of *Nanda* as *Yasoda's* child and slay *Sumbha* and *Nisumbha* born again; when I shall be called *Vindhyavasini*. Again I shall appear in the world to kill the *danava* *Vaipachita* when I shall be called *Raktadanta*. Then again when there will be a drought in the world, for one hundred years, the rishis will invoke me, I shall appear before them, and be called *Satakshi*. And during that drought when sustaining living creatures with vegetables from my body I shall be named *Sakambhari*. Then slaying the *asura* *Durga* I shall be celebrated in the world as *Durga*. Then again when I shall destroy the *rakshasas*, on the *Himalayas*, I shall be called by the *rishis* as *Bhima*. And lastly for killing the wicked *danava* *Arunaksha* in the form of a bee I shall celebrated as *Bhramari*. In this manner, in future whenever the *asuras* will become fearfully oppressive, I shall appear in the world in diverse forms, and save the world from calamities."

CHAPTER XII.

O good king! the goddess, after relating to the *devas* her incarnations, proceeded to expound her own glories, which I wish you to hear with attention. She said: "Whoever worships me O *devas!* every day, or on the tithis *ashtami*, *navami* and *chaturdasi*, the anniversaries of my slaying the *asuras*, *Madhukaitabha*, *Mahisasura*, and *Sumbha Nisumbha* or chants my hymn or hear it recited, all his troubles disappear, all his fears and dangers are removed, and he never falls into poverty or family affliction. He has nothing to fear, either in fire or on water, before his enemy, or any other thing. Even the robbers or the king cannot oppress him. Whoever hears or chants my glories with reverence fears not danger either on earth or air. I never leave the temple or any place where my hymns are once sung by mortals. If mortals offer me goat or buffalo sacrifice, or pour oblations of *ghrita*, on kindled fire, or read, sing or hear my glories during the ceremonies of their son's birth, marriage or other festivals, they obtain all worldly and spiritual bliss. Whoever knowingly, or otherwise, makes *homa* on my worship, I take him unto my grace. Whoever during the grand autumnal worship of mine takes to heart with devotion and reverence my glories he becomes proof against all perils and calamities by my grace; he waxes mightily, his children multiply and his wealth increases. Hearing my glories, man obtains victory in battle, copes fearlessly with his enemy in the field, and secures endless bliss. If men suffer calamities under the influence of any malignant star, by reading, hearing, singing my hymn he gets his wishes satisfied. When any child falls sick under an evil star if my hymn be chanted, his inimical stars, turning benevolent, act as his well-wishers. All wicked devils, ghosts and shadows disappear instantly, when my hymns are sung. The worship of me all the year round, with flowers, sandal-wood-paste, sacrifice, lamps incense, sweet edibles, and all sorts of other propitiating articles, gives me no more pleasure than a truly devotional and honest hearing, singing or reading of my glories. Whoever reads or hears the story of my warfare with the wicked *asuras* his fears for his enemies immediately cease. O *devas!* the hymns that you have just sung in my honour, the glories which the *rishis* chant, and the prayers of *Brahma*, if any one prays me with these, he meets with no danger from any wild animal. Though he may be in the midst of a jungle, in the hands of his enemies, or robbers, there is no fear of his death. Though he be ordered by his king to be killed, somehow or other he escapes by me defended. If one be on board a ship in the midst of a stormy sea, he gets to the shore safe by remembering me. Though the sword of his enemy is falling on his head in the midst of a battle, by remembering me ever and anon he is saved."

Saying these words to the *devas* the goddess *Chandika* disappeared.. The gods also with their rights and [redacted] restored to them, returned to their respec- [redacted] henceforth lived fearlessly. *Sumbha Nisumbha* [redacted] After the death of themselves into hell. O king, [redacted] betook springing into life, whenever urged for world's sake, preserves the world. She alone absorbs it with illusion —she alone has created it. Prayed, she gives wisdom; pleased she gives prudence. O Lord! this goddess pervades all the world; at the time of creation she was existing energy, during preservation she is the multiplying principle, and at the time of destruction she will be the grim destroyer. During prosperity she is like *Ceres*, during adversity she becomes otherwise. If she be worshipped, she gives inclination to virtue; she also giving virtue, wealth, love, and final salvation, offers both temporal and spiritual happiness.

CHAPTER XIII.

"King *Suratha*" said the rishi *Medhasa*" I have now related to you the history of the goddess—the wisdom-giving goddess who holds the universe, I have related to you her glories. The goddess *Mahamaya* (or Great Illusion) has deprived you both of your mental sense. She confounds the living for endless periods, therefore, to recover your senses and wisdom, take the protection of her." Hearing this philosophic and sin-absolving account from *Medhasa*, king *Suratha* after bowing to his feet with reverence, went to the banks of the adjacent river where he devoutly meditated the goddess. Making an idol of clay he worshipped day and night, with incense, flowers &c., sometimes offering his own blood as sacrifice. *Vaisya* joined in the worship. The Goddess *Mahamaya* was pleased with their worship, and appearing before them, thus addressed them: "O king Suratha and you *Vaisya*, pleased with your devotion I am come to reward you both, name the wishes of your heart, fain would I fulfill them." Then the king replied filled with reverence and with tears falling down his cheeks: "If mother *Chandike!* if thou art pleased with my worship, offer me this reward that I defeating my enemies with all their forces, recover my lost throne, and that in future I shall reign unconquered by any foe." Then said the *Vaisya*, the disdainer of worldly pleasures, and pomp, bowing with devotion, "Mother, saviour of the world, if thou art pleased with my worship thou givest me wisdom and under-

standing with which I shall be able to obtain redemption, and mayst thou grant, that never in future, shall I fall into the love of low and vain things." "Granted!" uttering this, the goddess next said to the king. "O king wait for a moment, by my grace you shall recover your possessions. And in your future life you shall be born again in the *Surya* dynasty, as king *Savarni* you shall reign with happiness and peace, you shall never be dethroned."

Goddess *Durga* thus rewarding the King and the *Vaisya* instantly vanished.

LATEST NEWS AND NOTES.

FROM TO-MORROW the great Durga Puja commences. As usual we claim our annual holiday for ourselves and our establishment. The *Patriot* will not issue on Monday next.

THE TEMPORARY arrangements at the Bengal Office and the Board of Revenue will be at an end next month. Both Messrs. Reynolds and Mackenzie will return, at the latter end of November, and Mr. H. L. Harrison will take furlough. It is not we believe definitely settled whether Mr. Reynolds will return to the Revenue Department or not, but he will if we are informed aright continue to act as one of the Chief Secretaries to the Government of Bengal till June or July next, when Mr. H. L. Dampier, who is also expected to be back in November next, will again take leave, probably preparatory to retirement. Mr. Reynolds will then succeed him in the Board and Mr. Mackenzie will succeed him in the Bengal Secretariat. Mr. Macaulay will revert to his own post in the Board on the return of Messrs. Reynolds and Mackenzie, but we believe he will again join the Bengal Secretariat on Mr. Reynolds' taking his seat in the Board.

THE MORNING PAPERS have received the following telegram from Rangoon:

Rangoon October 15th—The flotilla steamers continue running to Mandalay. Since the hurried withdrawal of the Resident, the King has assumed the protection of British subjects and property. It is rumoured that he expressed regret that our agent's hurried departure prevented his paying him any honours. It is generally thought here that the departure was too hurried, and calculated to make us a laughing stock to the Burmese.

The sudden withdrawal of the British Resident from Mandalay was not consistent with the dignity of our Government. It argued a sort of panic for which there was no cause whatever. It seemed as if our Resident had dreaded a second edition of the Kabul massacre. Theebaw Sober is evidently a different man from Theebaw Drunk.

WE ARE glad to learn that the strongly expressed opinion of the press on the judgment of Mr. Toynbee *in re* Col. Hedayat Ali has not gone for nothing. Sir Steuart Bayley has taken prompt notice of the matter and called for the records of the case. In forwarding the records the Commissioner Mr. Metcalfe has given his opinion that it would have been better if Mr. Toynbee had held a preliminary enquiry before putting Mr. Gilbert on trial, and seen whether there was a *prima facie* case against him. If he had done this, Mr. Metcalfe is of opinion that the present scandal would not have arisen. Our information is that Mr. Metcalfe does not hold Mr. Gilbert guilty, but that he has expressed a strong disapproval of the tone of Mr. Toynbee's judgment against Col. Hedayat Ali. The bias and *animus* shewn in the judgment, we submit, are simply disgraceful.

THE INDIAN ASSOCIALION for the Cultivation of Science has regular students, who attend its lectures. In order to encourage them in their studies Babu Joykissen Mookerjea has offered annual prizes of Rs. 200, and the Association have given five annual scholarships of ten rupees each. Babu Kanyelal Dey Rai Bahadur, and Babu Ram Chunder Dutt have offered silver medals for proficiency in Physics and chemistry. The prizes, scholarships and medals were distributed on Wednesday last, Dr. Rajendralala Mitra, Vice-President being in the chair. There was a fair gathering of the *elite* of the town on the occasion. After the distribution of the prizes was over Babu Joykissen Mookerjea made a few remarks exhorting the students to pursue the study of science and strike out new paths for independent professions. Dr. Mitra concluded the proceedings by delivering a learned and eloquent address. We hope this address will not be lost to the public; it ought to be preserved in the records of the Association.

ALL'S WELL THAT ENDS WELL. Mr. Buck has addressed the following letter to the editor of the Allahabad *Kaisural Akbar*:

Sir,—I have only lately seen a translation of a note in your paper commenting on the expulsion of a Futehpore Kanoongoe from the room at the Allahabad Examination of Kanoongoe. As there are some misstatements in your account I request that you will allow the following statement to be published in your paper and will consent also to insert a withdrawal of those statements which appeared in your paper which are contradicted by it. The Kanoongoe was (as you state) expelled for proclaiming an answer to a question the reason being that other Kanoongoes being examined would if such conduct were allowed become aware of the answers to the question and the examination would become useless. He refused to go out when told and I then removed him by taking hold of him out of the room. I have no recollection whatever of kicking him. I only used such force as was necessary to remove him. I never saw him faint or fall on the ground nor have even heard from any one else that he fainted. He did not faint in my presence nor to my knowledge in the presence of any one else. He made no complaint to me nor to any one else to my knowledge that he was in the least hurt. It is not in my power to dismiss Kanoongoe who can only be dismissed by the Commissioner and I did not tell him he was dismissed. He was fined for disobedience to the rules of the examination which forbad Kanoongoes to speak in the room and the fine was received at the time as with the fines of all other Kanoongoes who broke the rules. I did not remit the fine, as stated, nor did I change in any way the punishment which was originally inflicted on him. Had he not refused to leave the room when first told I should have used no force to remove him. I have examined 1,100 or 1,400 Kanoongoes and am not aware that I have on any previous occasion been required to use any force. I strongly object to striking, or kicking natives of this country in any way. I request the favor of a reply to this letter addressed.

Saharnpore. Yours faithfully,
(Sd.) E. BUCK.

If Mr. Buck had taken the trouble to write this letter in the first instance instead of putting the Magistrate's authority into requisition, the scandal which we noticed the other day would not have occurred. The editor of the *Kaisural Akbar* deserves great credit for the pluck and firmness he has shewn in this matter.

THE HON'BLE SYUD AHMED made a sensible speech in introducing the Vaccination Bill. We make the following extract from his speech:

"My Lord, I am one of those who look upon any compulsory legislative measures as justifiable in cases of extreme necessity. Personal liberty of the subject is one of the greatest and dearest privilege which have been conferred upon this country by the British rule; and in common with millions of my countrymen, I hold them sacred. But the exigencies of the case which I have the honor to bring to the Council's notice demand the introduction of compulsory measures of legislation for the security of human life. Small-pox is a disease not confined to individuals or localities. It attacks persons of all classes, usually at a period of life when its victim is still in his cradle, and his intellect still in its infancy. Its ravages extend chiefly to innocent children too young to take care of their lives, too young to have adopted any preventive remedies which science has provided. Nor are the effects of the disease confined to those whom it first attacks. The infection carries it from neighbour to neighbour, and those who suffer from the calamity may be said to be instrumental in inflicting it upon others. My Lord, if this view is supported by the undeniable results of science, the question no longer remains one of only personal liberty. Even if it be granted that a man has a right, if he chooses, to die of small-pox, no respect for personal liberty would justify the harm which he does to his neighbours by conveying infection. Compulsory vaccination is thus a measure for the protection of the lives of innocent children from the results of the folly of their parents, and for the security of grown-up persons from the sanitary evils which arise from the ignorance or apathy of their neighbours. This argument, apparent to every intelligent mind, justifies the introduction of a law making vaccination compulsory in India. My Lord, I have carefully considered the difficulties which exist in putting such a law into practice; and I am aware that there are some parts of India which have not yet reached the stage when the enforcement of such measures would be advisable. The proposed Bill will, therefore, not be generally compulsory. It is not meant to be applicable to those parts of India which possess local legislature, and its operation will be confined to such municipalities and military cantonments in British India as the local Governments in their discretion deem fit to place under the proposed law. The extension of the proposed law to British military cantonments situate in Native States, will be left to the power of the Governor-General in Council. The object therefore of the proposed Bill is to provide a law to enable the local Governments of those provinces which do not possess their own legislature to make vaccination compulsory in such places as they consider fit for the promulgation of such a law.

It will be thus seen that this Bill will not apply to provinces which have their own legislature. Bombay has its Vaccination Act, but Bengal has none. In the interests of humanity the Bengal Council ought to follow in the footsteps of the Imperial Council. The Calcutta Municipality has passed a Resolution recommending a Vaccination Act.

Darlington's Pain-Curer has been found to be a certain cure for Pain on the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness, of the Chest, Bronchitis, Diptheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm. Pimples Freckles, & Eruptions on the skin.

TELEGRAMS.

(From the Press Commissioner).

Simla October 13th.—General Roberts, from outside Kabul, on the 11th October, telegraphs: All accounts agree that the Afghan troops have been completely routed, and the Ghilzais, Kohistanis, Logaris and other tribes, who were assembling to fight against us, have returned to their homes. General Roberts was to visit the Bala Hissar on the 11th and make a public entry on the 12th. The Kazilbashis and most of the influential men of the city had come to the camp and paid their respects.

13th.—General Roberts telegraphs from outside Kabul, on 12th October, that he would enter the Bala Hissar with the Amir at noon The troops would line the road from the camp to the Bala Hissar and a royal salute would be fired by the Horse Artillery Battery. The British standard would be hoisted over the main gate as General Roberts and the Amir enter the gateway. The 67th Foot and the 10th Gurkhas will occupy the Bala Hissar and the hill on which it is situated. Supplies are coming in fairly. The wounded are doing well.

14th.—The Camp of Alikheyl was attacked boldly at daybreak on the 14th by large numbers of Mungals, Spingawais, Hussan and Ahmed Kheyls. They were well met by 29th, and 8th. A counter attack was made by Cavalry and Infantry with complete success; 23 dead of the enemy are in our hands and more are coming in. Our casualties are five slightly wounded. Our parties are returning unmolested.

15th.—General Gough, with a strong force of all arms, entered Jelalabad on the 14th. Heliographic communication has been established with General Bright. Arrangements are being made for the safe conduct of convoys to Jagdalak, whence arrangements will, no doubt, be made from Kabul. The Khan of Khelat fired a Royal Salute on hearing of the fall of Kabul, and has telegraphed his congratulations.

18th.—Following are the details of attack on Shuturgardan and Sircai Kotal. On the fourteenth at 9 P.M., thirteenth Colonel Money heard that the wire was cut and enemy intended attacking Sillki Kotal post. At 7 A.M., fourteenth despatched wing twenty first and two guns under Major Collis to patrol the road. At 8 A.M., heavy firing was heard and information given that two thousand enemy attacked the post and were engaged with Major Collis; at the same time enemy advanced in force on camp from south. Major Collis was reinforced by two companies. A feint was made with the view of drawing troops from camp and real attack made on camp by 2000 enemy desperately enough, twice charging up to guns. A decisive bayonet charge was made and enemy fled, leaving forty dead and two standards, they were pursued for two miles. Enemy must have lost 200 killed and wounded; our loss Captain Waterfield severely wounded two killed, and fourteen wounded.

18th.—The guide corps Cavalry and Infantry wing, Ninth Foot Hazara Mountain Battery were to move from Jellalabad to near to Futteabad on the seventh.

19th. The Amir has stated to General Roberts his determination to resign Amirship saying that he intended to do so earlier; but had been persuaded against it. General Roberts requested Amir to think over his decision, but at second interview Amir declared his resolution unchanged. General Roberts is taking necessary provisional measures for maintaining order and carrying on the administration.

Telegram received from Golaghat states Mr. Damant, C.S., Deputy Commissioner, Naga Hills, killed by Mozema Nagars in Mozema. On 14th, Guard of 80 men dispersed attack on Kohima expected. Detachment here called for and leaves at once. Hinde marched to Kohima with military detachment from Wokha.

MONEY MARKET.

(*October* 18, 1879.)

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4½	Per Cent. of (Trans.) of 1872 (1879)	Reduced to 4	p.	ct.			
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4½	Per Cent. of 1879 (1893) (New loan)	,,	100	8	*a*	100	12

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5	Per Cent for 15 years (1882)...	Rs.	100	7	*a*	100	8

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6	Per Cent. of 1867 (1887)	... ,,	108	8	*a*	109	8
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6	Per Cent. of 1872 (1892)	... ,,	110	8	*a*	111	8
6	Per Cent. of 1878 (1908)	... ,,	102	0	*a*	102	4

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Government Notifications

Calcutta Gazette,—*October* 15, 1879.

GENERAL.—Mr. E. R. Middleton, Deputy Magistrate and Deputy Collector, was employed at the Sudder Station of the district of the 24-Pergunnahs from the forenoon of the 5th to the afternoon of the 18th August 1879.

Mr. F. W. V. Peterson, Officiating District and Sessions Judge of Furreedpore. is allowed furlough for thirteen months under Section 21 of the Civil Leave Code, together with subsidiary leave for fifteen days, under Section 34 of the Code, with effect from the 15th instant.

Baboo Umacanta Dass, Assistant Political Agent, Hill Tipperah, is allowed leave for one month, under the rules in Chapter VII of the Civil Leave Code, with effect from the 16th instant.

Moonshee Golam Lelahee, Canoongoe in Monghyr, is appointed temporarily to be a Sub-Deputy Collector of the Second Grade at Kissengunge, in Purneah, *vice* Moulvi Mahomed Warris Ally, deceased.

Baboo Huri Pudo Ghose, temporary Sub-Deputy Collector, Chittagong, is allowed leave for six weeks, under the rules in Chapter VII of the Civil Leave Code, with effect from the date on which he availed himself of it.

Mr. F. J. G. Campbell, Joint-Magistrate and Deputy Collector, is posted to Furreedpore, on being relieved of his duties as Officiating District and Sessions Judge of Nudden.

Mr. T. D. Beighton is appointed to act, until further orders, in the First Grade of Joint-Magistrates and Deputy Collectors at Midnapore, on being relieved of his present duties as Officiating Additional District and Sessions Judge of Backergunge.

Mr. A. W. Cochran is appointed to act, until further orders, in the First Grade of Joint-Magistrates and Deputy Collectors at Moorshedabad, on being relieved of his present duties as Officiating District and Sessions Judge of Pubna and Bogra.

Mr. E A. Bradbury is appointed to act, until futher orders, in the First Grade of Joint Magistrates and Deputy Collectors at Tipperah, on being relieved of his present duties as officiating Deputy Commissioner of Cooch Behar.

Mr. J. R. Hallet, Joint Magistrate and Deputy Collector, is posted temporarily to Chittagong.

Mr. C. F. Manson, Deputy Magistrate and Deputy Collector, is appointed to have charge of the Godda division of the Sonthal Pergunnahs district, during the absence, on furlough, of Mr. F. Grant, until futher orders.

Mr. A. H. Haggard, C.S. is allowed furlough for one year, under Section 23 of the Civil Leave Code, together with subsidiary leave for 13 days, under Section 34 of the Code, with effect from the 5th instant.

Mr. H. M. Tobin, Officiating Joint-Magistrate and Deputy Collector, in temporary charge of the Raneegunge division of the Burdwan district, is appointed to have charge of the Sewan division of the Sarun district. Mr. Tobin is also appointed to have temporary charge of the Gopalgunge division of that district.

Mr. C. J. O'Donnell, Officiating Joint-Magistrate and Deputy Collector, in charge of the Sewan division of the Sarun district, on leave, is posted to the district of Burdwan.

Baboo Tarini Sunker Roy, Officiating Deputy Magistrate and Deputy Collector, having joined his appointment at Dacca on the 19th ultimo, the unexpired portion of the leave granted to him under orders of the 23rd July last, is cancelled.

Advertisements.

NORTHERN BENGAL STATE RAILWAY.

NOTICE.

REDUCED RATE FOR GINGER.

On and from 20th instant, the rate for Ginger will be reduced from $\frac{2}{3}$ to $\frac{1}{3}$ pie per maund per mile, both over the Northern Bengal State and Eastern Bengal Railways, plus 6 pies per maund Ferry charge.

By Order,
G. M. DRURY,
Traffic Superintendent.

Traffic Supdt.'s Office,
Saidpore, 14th October 1879.

CONTRACTS.

The Vice-Chairman, Road Cess Committee Bhaugulpore, will receive tenders for the undermentioned annual repairs.

1. Bhaugulpore—Peerpointee Road 33 miles. Amounting to Rs. 3,000.
2. Ghoga—Assee Road 11 miles Amount Rs. 3,000
3. Sookpore—Konowli Road 31 miles Amount Rs. 3,000
4. Bhaugulpore—Umerpore Road 16 miles Amounting to Rs. 4,500
5. Soopal—Mudehpoora Road 23 miles Amounting to Rs. 4,000
6. Metal Collection on Sultangung—Arjusgunj Road, 26,600 cft., stone metal, Amounting to Rs. 2,660
7. Ditto Ditto on Bhaugulpore—Bowsee Road:
   Stone metal..... 1,01,000 cft.
   Ghooting metal..... 14,000 cft. } Rs. 13,259
   Quartz metal..... 55,000 cft.
8. New metalling on Bhaugulpore—Bowsee Road Amount Rs. 3,566

II. The District Engineer Bhaugulpore will receive tenders for the undermentioned annual repairs.

1. Colgong—Barahat Road 11 miles Amount Rs. 1,000
2. Sopool—Protabgunge Road 28 miles Amount Rs. 2,000
3. Pursurmun—Bulhee Road 16 miles Amounting to Rs. 1,580

III. Tenders must—

(i) reach the receiving officer on or before 8th November 1879.
(ii) be superscribed on the cover "Tender for annual repairs"
(iii) be in Public Works Department Forms No. 7m and 14m, the last to be used for collection of metal only.
(iv) be accompanied each by a deposit, as earnest money, of Rs. 90 for works in the first list, of Rs. 50 for those in the second.

IV. Necessary information may be obtained at the District Engineer's Office, Bhaugulpore, where also Forms (price 8 annas) may be purchased.

V. It is not binding that the lowest or any tender shall be accepted.

JAS. ROBINSON, C. E.,
District Engineer, Bhaugulpore.
The 15th October, 1879.

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A Plan of the buildings and property may be seen at the office of the Executive Engineer, 1st Calcutta Division, Writers' Buildings, and the premises may be viewed on application to the Examiner of Accounts, Northern Bengal Railway whose office is in the Buildings at Darjeeling.

For further particulars apply to the Engineer-in-Chief Northern Bengal State Railway, Kurseong.

S. FINNEY, C. E.
For Engineer-in-Chief.
Dow Hill Kurseong, 14th October, 1879.

বেঙ্গল আইস কোঃ লিমিটেড।

বিজ্ঞাপন।

এতদ্দারা সর্ব্বসাধারণকে জ্ঞাত করা জাইতেছে যে ১৭ই অক্টোবর তারিখ হইতে অপর চিৎপুর রোড্ ৬০ নং বাটিতে বরফ বিক্রয় হইবেক যাহার প্রয়োজন হইবে তিনি বাটীতে নিম্ন লিখিত সময়ে যাইলে পাইবেন।

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বিজ্ঞাপন—এই কোম্পানির সপ্তম সাধারণ অধিবেশন ৮নং ফর্বস ষ্ট্রীট রেজিষ্টার্ড আফিসে ২৩ তারিখে হইবে এবং তথায় নিম্নলিখিত কয়েকটী বিষয় মননীত হইবেক।

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Report by the Directors

PRESENTED TO THE

SIXTY-NINTH ANNUAL GENERAL MEETING OF THE COMPANY,

Held at Edinburgh on Friday 4th April, 1879.

The Directors submitted the following Report on the business done by the Company during the year which closed on the 31st December, 1878.

Life Business.

During the year there were issued 1034 Policies, assuring £1,034,651, the new Premiums on which amount to £33,,022-17-3.

The Claims which occurred during the year, including 20 Endowments, were 262 in number, arising under 322 Policies, and the sums which became payable on account of these amounts, with Bonus additions, to the sum of £220,243-10, after deducting reassurances.

The Life Assurance Fund now amounts to £2,852,566-11-3, being £140,689-19-8 above what it was on 31st December, 1877. The whole of this fund is separately invested, and, by Act of Parliament, set aside to meet the claims under that Department of the Company's business.

Annuity Business.

In the Annuity Department 55 Bonds were issued securing the sum of £2,969-0-6 yearly, and for which, the Company received the sum of £28,892-9-4.

INDIAN BRANCH.
CHIEF OFFICE FOR INDIA.
1, HASTING STREET, CALCUTTA.

Local Board of Directors:

R. A. Lyall, Esq. (Lyall, Rennie & Co.,) Merchant.
E. T. Roberts, Esq., Solicitor.
Robert Steel, Esq., Merchant.
General Agents for India: ROBERTS, MORGAN & CO., No. 1, Hastings Street, Calcutta.

N. B.—Persons assured with Profits in this Company are not liable as shareholders or members of the Company.

F. W. BAKER & Co.,

Drapers, Silk Mercers & Upholsterers.

BY SPECIAL APPOINTMENT TO H. E. THE VICEROY AND GOVERNOR GENERAL OF INDIA,

NORTHBROOK HOUSE, CALCUTTA.

BRANCHES AT

Mussoorie, Allahabad & Darjeeling.

The largest showrooms, containing the most

EXTENSIVE STOCK IN INDIA,

New goods of every description have

JUST BEEN RECEIVED,

New Brocaded Silks and Satins
New Silk Velvets in all colors
New Silk Stockings in very choice
Patterns, Velvet Pile, Tapestry
And Brussels Carpets Repps
Damask cloths, Curtains Tapestry Repps
Cornice Fringes
Mirrors in chaste
Gilded Frames
etc. etc. etc.

INSPECTION SOLICITED.

Our Furnishing Department is replete with a very large and varied stock and we are prepared to undertake Furnishing of every description and to supply estimates for the same.

The Department is under the supervision of an experienced European and every care is taken to render satisfaction and meet the wishes of our constituents.

F. W. BAKER & Co.,
Northbrook House, Calcutta.

F. & C. OSLER.

12, OLD COURT HOUSE STREET,

CALCUTTA.

BY APPOINTMENT GLASS MANUFACTURERS IN ORDINARY TO HER MAJESTY THE QUEEN.

MANUFACTORY, BROAD STREET, BIRMINGHAM.

GOLD MEDAL FOR GLASS,—PARIS EXHIBITION 1878.

Manufacturers of Crystal and colored Glass Chandeliers, Candelabra and Wall Lights, Crystal Fountains, Table Glass, &c.

Manufacturers and patentees of Kerosine and other Oil Lamps for use under the punkah in India.

Importers of Mirrors, Bronzes, Bohemian and other continental Glass-ware, porcelain services and porcelain ornaments.

CHANDELIERS.

F. and C. Osler beg to call attention to the superb stock of Chandeliers, Candelabra, and Wall Lights now arranged for sale in their show-rooms in Calcutta. They invite inspection. These goods are the Manufacture of their own Firm, and in point of elegance of form, purity of colour, and richness of cutting, are of the very best description. F. and C. Osler's stock is very large and they are prepared to undertake the lighting of palaces of Indian noblemen with Chandeliers, burning candles, gas or kerosine, at short notice and on favourable terms.

Chandeliers in frosted and cutglass for candles, gas, or kerosine 3, 6, 8 and 12 lights.
Ditto in richly cut crystal Glass for Ditto from 3 to 60 lights.

Designs and prices given for Chandeliers of any size up to 500 *lights.*

Chandeliers burning kerosine, fitted with Osler's patent duplex burners, with illuminating power equal to 24 candles.

Colored Chandeliers in great variety 3,4,6,8,12,18, and 24, lights in ruby, amber, green or blue.

WALL LIGHTS.

Crystal or colored, for gas, candles, or kerosine, to Match Chandeliers

CANDELABRA.

In Crystal Glass 3, 4, 5, 7, 12, and 31 lights.
: ruby or green, 4 to 25 lights.

KEROSINE LAMPS.

Table Lamps in Crystal Glass fitted with Osler's patent duplex burners.

Hanging Lamps, handsome patterns, duplex burners Wall Lamps, new designs very elegant and attractive fitted with duplex burners.

MIRRORS.

Venetian and other Mirrors, selected from designs in the Paris Exhibition.

Drawing room decorative ornaments in great variety.

F. & C. OSLER.
Calcutta.